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GEMS.

GOD takes men's hearty desires and will instead of the deed, when they are not able to perform it; but he never took the bare deed instead of the will.

—Baxter.

Bind together your spare hours by the cord of some definite purpose, and you know not how much you may accomplish. Gather up the fragments of your time, that nothing may be lost.

—William M. Taylor.

There is a sound reason why there are bones in our meat and stones in our land. A world where everything was easy would be a nursery for babies; but not at all a fit place for men. Celery is not sweet until it has felt a frost, and men don't come to their perfection till disappointment has dropped a half-hundred weight or two on their toes. Who would know good horses if there were no heavy loads?

—John Ploughman.

The atmosphere of a house is what makes it homelike. Every living creature has an atmosphere of his own. He can be as chilly and damp and disagreeable as a March wind; he can be as bright, cheerful, and charming as a June morning; he can be as dark and impenetrable as a November fog, or as crisp and electric as a day in December. It depends entirely on ourselves whether we are ugly, cross, tyrannical, fretful, nagging, surly, and unbearable, or kind, considerate, tender, thoughtful, cheery, sweet, and wholesome.

—J. P.

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Sabbath Recorder.

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Now, Brother Pastor, what have you done this new year to extend the circulation of the RECORDER? Your attitude on this question is distinctly felt at this end of the line. We are doing our best to make these columns worthy of the heartiest support; and we are glad to believe that you will reciprocate our efforts, for the Master's sake and "in his name."

We lose a world of happiness by neglecting to do good.

SILENCE, when speech is demanded, and indifference to evil when we ought to rebuke it, are direct aids to the devil.

PLAYING with theories about life, and dreaming of what ought to be, is not half as valuable as living according to truth.

AN idea blossoms into faith, faith into purpose and action, and these into destiny. So men are born from above; or from beneath.

THE virtues of the Anglo Saxon race are often turned to vices. Economy becomes avarice, and the desire to succeed turns to knavery.

GOD blesses a warehouse, a workshop, or a farm, as much as he does a church, if it be consecrated to honesty, purity, and godliness. Purpose and character are what God judges.

HE who has no hopes for the future has no present life which is of value. It is of very little account that we exist to-day, if to-day be all there is. As well not be, as to be only for to-day.

THE careless world is often oblivious of God's presence, and the expressions of his love. Jerusalem was at dinner and Rome was busy with her shames and games, when Christ died on Calvary.

A REVERED college president used to say to us: "Hitch your wagon to a star and all the forces of nature will help you draw it." So God aids all souls who are drawn upward by a sanctified purpose.

YOU CANNOT see oxygen gas in a glass jar, but it is there and is a potent reality. You cannot see the spirit within the body, nor God in the universe, but they constitute the two great realities of the universe, nevertheless.

"GENERAL ORDERS" are sufficient for ordinary duties, but we need specific strength and special directions for much of the work and many of the experiences of life; hence we must pray. Thus we seek specific orders for specific duties.

A LIE on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory. Therefore we take heart for the future of true Sabbath reform.

TOO MANY Christians are like old apple-trees with life enough to blossom in spring time, but not enough to mature fruit. There is too little connection between the resolutions of January 1st, and the results which come December 31st.

THE pamphlet entitled, "The Sabbath Question From the Roman Catholic Standpoint," comes to us neatly put up in Dutch, translated by G. Velthuysen, of Haarlem, Holland. It is an excellent addition to the *Boodschapper* and the other publications with which Pastor Velthuysen is spreading Sabbath truth in Holland.

WHEN men seek to avoid the claims of the Sabbath they say, with great show of charity and liberality. "Let every man be fully persuaded in his own mind." But when others refuse to keep Sunday according to their theory, they denounce them as sinners and call for the strong arm of the civil law to punish them for being "fully persuaded."

EIGHT languages are regularly heard in the meetings of Chicago Christian Endeavor societies—Welsh, Norwegian, Swedish, Dutch, German, Bohemian, Chinese and English. That is a fine commentary on Paul's idea that God hath made men of one blood to dwell together in unity, in proportion as they learn to speak the language of the Redeemed.

EVERY faculty of the redeemed soul cries out for God. The intellect says, teach me. The heart says, help me to love thee obediently. The will says, what wilt thou have me to do? Sorrow says, comfort me with thy promises. Hope says, give me still greater assurance. Faith says, let me rest forever in thee. God loves such pleadings and delights to answer them. Do you plead thus for blessings?

WE are often told that the "Christian Church was born at Pentecost," although the term "Christian" was then unknown. In the same breath we are assured that from the day of Christ's resurrection Christians observed Sunday as the "Christian Sabbath," and in especial opposition to Judaism and the "Jewish Sabbath." "Jewish Sabbath" and "Christian Sabbath" are terms never used in the Bible.

ONE of the Methodist papers reports that a man who stopped his paper because the times were so hard he could not afford it, was at the same time "reading his secular daily, for which he had just paid a nickel, and was smoking a cigar for which another nickel had gone the way of all loose change." We hope, sincerely, that there is only one such sinner among the Methodists, and none among the Seventh-day Baptists.

DR. ROBERTSON, of Scotland, being complimented upon his excellent reading of the commandments in public service, replied that he had made a still greater innovation upon popular custom; he was "trying to keep them." This irony is specially applicable to those who read the fourth commandment, and in the next breath call Sunday the "Sabbath," and plan business for next "Saturday." It is well to read, but far better to keep the law of God.

THE late effort at insurrection in Honolulu though foolish and futile resulted in the loss of some valuable lives, and in much trouble

and anxiety to the New Republic. It was the natural result of the un-American and temporizing policy which the present administration has maintained toward the Hawaiian question. The cyclone of indignation in Congress and out, which is now blowing, will, we trust, purify the atmosphere and compel President Cleveland to assume such an attitude as will be honorable and just toward the government which has arisen on the ruins of the disolute and dead monarchy.

THE financial situation goes from bad to worse. Congress cannot agree on any form of legislation which will give relief. Gold is rushing out of the country with great rapidity. Government expenses are running behind *five millions per month*. The new tariff schedule proves a "loosing game," for the government. If Congress dared to tax beer \$1 per barrel, the problem would be solved in a good degree. But it dare not for fear of the "German vote." Meanwhile banks and the market grow distrustful. And unless the President lays aside his party theories, and rises to the occasion, as he has never done, we shall soon see the anomaly again of a country full of money, locked up through distrust of the government, with business paralyzed and hunger sharpening its teeth to prey on those least fortunate.

REV. DR. R. S. MACARTHUR, pastor Calvary Baptist Church, New York, is quoted as saying: "It is almost impossible to overstate the importance of protecting our American Sunday. The man who would destroy the sacredness of the day is an enemy to God, to the republic and to the race. Should proposed legislation prevail it would practically destroy the Sabbath. I shall use every endeavor to thwart the enemies of the American Sunday, and to defeat their proposed plans. Apart from all religious consideration, every good citizen and every loyal American should oppose a measure whose certain influence is to destroy all that is dearest to us as citizens. Every owner of property should stand for the protection of our Sunday. No worthy interest of our people can be named which would not be injured by the proposed legislation."

EUROPEAN Sundays have proved a flat failure. French and German doubly so. This "American Sunday" which Dr. McArthur lauds so highly, was more than half European at birth, and is now more than three-fourths "Continental" by natural development and the influx of its old friends. Being a "Bible-loving Baptist," we advise the good Doctor to build on the permanent Bible Sabbath, which God anchored to Sinaitic granite. It will long outlive the American Sunday.

AN interesting case, involving the legality of a contract negotiated on Sunday, but completed on another day, has just been decided by the Supreme Court of South Dakota. The court held that where parties meet on Sunday and talk over and substantially agree upon the terms of a purchase and sale of a pair of horses, during which representations are made by the seller which would constitute a warranty of soundness, and then agree that they should meet again on the next day, when secured notes should be given for the purchase price, and the horses then transferred to the purchaser; which was done, the warranty took legal effect as such only when the trade was completed and the property in the horses passed to the purchaser, and was not void as

a Sunday contract. The decision was supported by a long argument. It shows how easily the Sunday law against business can be *legally* evaded.

It is often said that the keeping of Sunday is an expression of faith in Christ, and redemption. Our first objection to this assertion is the fact that the claim has no support in the Bible. There is nothing in that Book which connects Sabbath-keeping with the resurrection of Christ, or with the work of redemption. Christ never associated them in any way. The popular theory was gradually invented after the time of Justin Martyr—middle of the second century. He is the first writer who gives any hint of such a claim.

On the other hand, if Sunday is the "Christian Sabbath," an expression of faith in Christ, it can have no meaning to one who is not a Christian. To compel non-Christians to regard it by civil law, is as illogical and unjust as it would be to compel an unbeliever to be baptized, or to partake of the Lord's Supper. Theories which supersede the plain command of Jehovah ought to be consistent, to say the least.

He who prays for the coming of Christ's kingdom should remember that "it cometh not with observation." It does not come with show and pomp, because it is already here, ready to be manifested whenever and wherever it can find a heart prepared to receive it. It appears wherever men believe and obey Christ. It is like the invisible form and color of the landscape in the night, which appear to all observers when the sun is risen. Prayer for the coming of the kingdom may be that it should come either without, or by means of, our help. If without our help, it is a prayer for our own loss and sorrow. If with our help, it is a prayer that we may see it in our own experience first, and then, through our lives, make it appear to others. Every right and earnest prayer for the coming of the kingdom carries with it a pledge and expectation that we will strive to live as citizens of the heavenly kingdom ought to live. If you are not ready to do your part toward bringing in this kingdom, do not mock God by asking that it may come.

A NEW departure has been inaugurated by a Standing Committee of the Ladies' Society for Christian Work of the Plainfield, New Jersey, Church; the "American Sabbath Tract Society Committee." The Missionary Committee of the Y. P. S. C. E., of that Church prepared a Missionary Program, for the second Sixth-day evening prayer-meeting in each month during 1894. This year it is proposed to alternate with this Missionary Program a Sabbath Experience Program, under the direction of the committee just named. The first program was presented on Sixth-day evening, January 18th. The committee sent out a circular letter to various persons, converts to the Sabbath, asking a brief statement of their experience in coming to the Sabbath. Six responses were read, and much interest was manifested by all present. We understand that more or less of this correspondence will be put into print by the *Evangelical Sabbath Outlook*, and that it may also be made available for other churches, where pastors and committees may desire to present similar programs. Such reports of personal experience are often more effective than any other form of argument. The RECORDER com-

mends this line of work to its readers. Mrs. D. E. Titsworth is chairman of the Committee. Inquiries sent to her will receive prompt attention.

ONE of our exchanges has a note touching a peculiar disease. We give the general description of this malady, and advise pastors and church members to be on the look out for it. It is something like an "Intermittent grip." It is known as *Morbus Sabbaticus*, or Sabbath sickness. It is peculiar to church members. The attack comes on suddenly every Sabbath. Sometimes symptoms are felt on Friday night; the patient sleeps well and wakes feeling well, eats a hearty breakfast; but about church time the attack comes on, and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics, etc., he eats a hearty supper, retires early, sleeps well, wakes up next morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sabbath. The peculiar features are as follows: 1. It attacks members of the church. 2. It never makes its appearance except on the Sabbath. 3. The symptoms vary, but it never interferes with the sleep or appetite. 4. It never lasts more than twenty-four hours. 5. No physician is ever called. 6. It always proves fatal in the end—to the soul. 7. Religion is the only antidote. 8. It is not confined to any particular locality.

THE *Advance* comments on a late discussion by the "Sunset Club" of Chicago, in the following trenchant and appropriate way:

When men sit down to oysters, quail and ice cream, and then wheel their chairs around and with lighted cigars and full stomachs begin to build up the "church of the future," it is not altogether easy to estimate the full value of their effort. Certainly it is a much easier method of making a future church than the old way of getting down on your knees and praying for sinners, or of laboring to bring them to repentance. It is more agreeable, too, than wearing red shirts or poke bonnets and doing slum work; and it is cheaper than sending out missionaries, for a banquet at the Grand Pacific only costs \$1 50 with the cigars extra. But this modern club way of looking through clouds of tobacco smoke at religious questions, leaves one hazily asking the question, how far men who adopt this method see.

This world has been reformed, and the millennium has been announced many times by "Sunset Clubs" looking through tobacco smoke. In the same way God's methods, his law, and his Word have been disposed of, eliminated, sent to the dust-box, as "back numbers," etc. But in spite of "Sunset Clubs" and croakers, and self-righteous fault-finders, the world goes on after God's plan. The "Church of the Future," was not wholly determined upon as to character and destiny, when the "Sunset Club" of Chicago went out that night with buttoned overcoats and freshly lighted cigars.

THE *Christian Advocate*, Methodist, New York, publishes the following questions and answers. They show a standard as to Sunday-observance within the Methodist Church, which offers little ground for "Sabbath reform," so called. If "many" church members patronize "Sunday morning stores," it needs no comment of ours to show how thoroughly demoralizing the false theories of the Methodists are in the whole matter of Sabbathism. When the "many" who now disregard Sunday, is enlarged by many more, when com-

plaints and discipline and exhortation fail because the Methodist leaders teach that the Sabbath was Jewish only; and that every man is to be fully persuaded in his own mind, perhaps at last, amid the ruins of crumbling error the *Advocate* and its compeers may deem it time to stop and consider the claims of God, and his Sabbath in the case. These are the questions and answers.

Question 4,063. I am a member of the Methodist Episcopal Church, and hold an office in the Sunday-school. The Superintendent of the Sunday-school keeps his store open on Sunday-morning, and sells groceries and things of that kind. What is my duty? Should I resign my position in the school superintended by a person who does this and will not give it up, or continue?

Answer. It is your duty to continue in the service of the school, and to make a formal complaint to the pastor, with specifications, against the conduct of the superintendent. The responsibility of proceeding with the discipline will then be upon him.

Question 4,064. What shall be done with church members who habitually patronize Sunday morning stores?

Answer. It is to be feared that there are many such. A person employed in city mission work informs us that he knows it to be the case. Such persons should be excommunicated with, shown that they are violating the rules of the church and setting a bad example before their children, and besought to change. In many instances such actions spring from general slackness of character, sheer indolence causing them to neglect laying in provisions for the Sabbath.

And yet the *Advocate* goes on to teach that the Sabbath was "Jewish," and that Sunday is a new day with a new meaning. It is rather an old day, true to old meaning, *viz.*, holidayism.

CARE FOR THE WEAKEST SPOT.

Yesterday a friend said to the writer: "Now you will take care of yourself, won't you?" This combination of warning and inquiry emphasizes the following from J. M. French, M. D., in the *Congregationalist*:

"What Dr. Holmes in his Wonderful One-hoss Shay has so wittily and wisely written of the chaise, is no less true of that more wonderful machine, the human system:

Now in building of chaises, I tell you what,
There is always somewhere a weakest spot—
In hub, tire, felloe, in spring or thill;
In panel or crossbar, or floor or sill,
In screw, bolt, thoroughbrace—lurking still,
Find it somewhere you must and will—
Above or below, or within or without—
And that's the reason, beyond a doubt,
A chaise breaks down, but doesn't wear out.

As an illustration of this peculiarity, let half a dozen men who are accustomed to indoor life spend the night in a forest or on a mountain, exposed to the cold and damp and wind of autumn. Next day one will suffer from a sore throat, another from a cold in the head; one will pay the penalty in the shape of a severe cough, another will be stiff in his joints, a third will have a high fever, and possibly one will escape entirely.

Let a number of women tax themselves beyond the limits of their endurance, and this not once only but repeatedly, month after month. Not only will each woman suffer from a different trouble from any other, but the same woman will almost invariably suffer from the same thing each time. With one it is sick headache, with another neuralgia, with still another sleeplessness, irritability of temper or depression of spirits, and so on to the end of the chapter.

Such persons are said to be 'subject to' such and such complaints. Whether the exciting cause be cold or heat, overwork or underfeeding; late hours or mental excitement, or whatever the cause may be, the result is very likely to be similar in every instance. The family physician gets used to these cases,

and when he is called to one of his old families knows what symptoms to expect and what medicines to take, without stopping to ask any questions.

'Fur,' said the deacon, "It's mighty plain
That the weake's place mus' stan' the strain."

Nor is it by any means an unmixed evil that this should be so, for the 'weakest spot' is also a 'danger signal,' which calls attention to the perils of the hour. When a person, otherwise healthy, begins to suffer from headaches and muscular pains, disorders of vision, sleeplessness, lack of self-control, or other nervous derangement, it is a sign of danger and must be attended to. If he has been dissipated, he must learn to live simply and be regular in his habits. If he has been tampering with strong drink, let him abstain totally. If he has been overworking, he must have rest. If he has been confined too closely indoors, he must seek recreation in the open air and sunlight. If 'cankering care' has made him her victim, he must give up his business, cease his worrying and take to the woods, or find relief in some other way. I say he must, for the demand is imperative and trifling is unsafe. Let him slight the warning, thinking to evade the penalty, and he will meet with louder and more importunate calls. If he will not even yet attend, then there are two paths before him, and either way the end is near at hand. The one leads to the grave, the other, more terrible, to the insane asylum."

Reader, let the question be repeated to you. Won't you see that the "weakest spot" is cared for?

THE FUTURE OF CHINA AND JAPAN.

Events in the Orient are making history, and possible history with bewildering rapidity. It is too soon to determine what final results will be; but enough has occurred already to make it certain that the former relations cannot be re-established, and that much greater changes will be likely to follow at no distant day. In many respects, both Chinese and Japanese have been underrated by Western Nations. The intellectual ability and culture in both cases is far greater than popular ignorance has supposed. The antipathy which certain foreigners who are "Americans" in name, but not in fact, have expressed against the Chinese in the United States, is a disgrace to us, and a wrong to them. The fact that a strict rendering of our naturalization laws, as shown in the case of Mr. Shebata Saito, a gentleman and scholar, fit for the highest circles, who was refused citizenship in Massachusetts a few months ago—forbids the right of citizenship to "Mongolians" is a shame which ought not to continue longer.

Touching the future of the Orient, the *Congregationalist* says:

The great mass of the population is, and probably will continue to remain, as conservative and as opposed to foreign influences and methods as ever. Only by degrees, by the slow spread from the coast inland of modern ideas are the final opening up of the country and the transformation of its people into a nation like others to be accomplished. But the war will not be without its beneficial results. Doubtless the more enlightened class of public men, such as Li Hung Chang, will possess larger power henceforth. Probably China will be more ready to adopt modern inventions and foreign customs and methods than heretofore. Presumably there is also to be less reluctance to welcome missionary service, and a more rapid progress of the gospel may fairly be looked for. But unless divine Providence be about to work in some not yet evident manner in that country, it is unlikely that changes of a sudden and revolutionary sort are to occur.

These will be more conspicuous in Japan, and there probably they will be less apparent in the character and conduct of the people than in the future attitude of the nation and its government as such with others. We have long felt, and have said repeatedly, that in their official relations with other nations, especially our own and the European, the Japanese were being treated unfairly. We do not see how any just mind can regret the change, for example, by which an American who misbehaves himself in Japan hereafter is to be dealt with by the Japanese courts as a Japanese breaker of our own laws is dealt with by our courts.

From this time forth the Japanese will be regarded and treated by other nations as an important power. Whether they have or have not been more right than wrong in entering upon this war, it certainly has raised them to a higher and more appropriate international footing, and this, we are confident, will prove a blessing not only to them but to the world at large. It throws a new and enormous responsibility upon them, but we believe them equal to the emergency. It gives them the opportunity and devolves upon them the duty of becoming active, and, in a sense, pioneers, in promoting a high and noble type of civilization throughout great regions of the Orient. Their admirable self-control and prevalent humanity in the conduct of the war indicate that they do not lack intelligent, purposeful appreciation of their obligation. We therefore shall look with the larger hope for the more rapid spread of the essential form and character of Christianity among them as one result of the war, in spite of whatever may tend to obstruct it.

HOLD UP YOUR PASTOR.

Few people realize how much they do to make or mar the success of their pastor. The work of the minister is different in many respects from that of ordinary servants of the public. Lawyers, physicians, tradesmen, etc., stand largely, if not wholly, on a commercial basis in their relations to society; but this element is eliminated from the relations of the preacher, in a large degree. If a lawyer conducts an important suit to a successful issue, the correspondingly large fee which custom and the courts assure him is certain, even though he loses the love and sympathy of all the parties concerned. A surgeon or physician may be greatly disliked "as a man," but much sought after, and richly remunerated, professionally. A tradesman's place of business may be thronged with customers, very few of whom would ever invite him to their homes, or expect to meet him in any way, socially.

With the minister the case is very different. The pay of ministers is, with few exceptions, out of proportion to the equipment and quality of work demanded of them. They have no chance to make any "financial standing," and they must take great care lest they lose influence by failing to make every dollar count its full value. Yet, as a class, they do not complain; they address themselves to their work with singular fidelity and self-sacrifice, and perform, without hope of earthly reward, in their studies, in the oversight of their churches, and in their direct service to the community, an amount of good work which only the Last Day will reveal. It is easy to make game of clerical infelicities; it is easy to magnify the short-comings and inconsistencies of individual men, but such treatment is usually unjust, and men whose work and influence are sometimes crippled by thoughtless or malevolent tongues are sincere servants of the ones who thus wrong them.

Any one who associates much with ministers will note in them a peculiar consciousness of isolation. They do their work faithfully and zealously, but often without a vivid sense of co-operation and appreciation. They lack the inspiring sense of comradeship in a common conflict on the part of their own congrega-

tions. Particularly is this true, where the habit of self-repression is strong. We do not mean that they want people to commend their sermons, though in some instances a little of that would be a good tonic, but they want the cordial co-operation of their people in work for advancing the kingdom of God. They miss the personal enlistment of all their members in the common cause. They have a right to expect that their carefully matured plans shall not be met by icy criticism, but with genial sympathy. They are justified in taking it for granted that members of their churches shall not regard themselves as invalids to be excused, but as men and women to take their part in the common conflicts and work of the Church of Christ.

ARE WE HOPELESSLY FOREIGNIZED?

Whether we are or not, it is well for the people to understand more fully than many now do, that our larger cities and many of our states are essentially "foreign countries." It is not the religious or non-religious character of many of these foreigners which constitutes the only danger to our social, political and industrial interests.

Most people will agree that the mobs of New York and Chicago contain little material for good citizenship. And yet they are not worse than tens of thousands of immigrants from Austria, Hungary, Italy, Sicily and Arabia, who are found all over the eastern part of the United States. The Jews from Russia are a dirty, ignorant class, and they talk loudly; but they seldom indulge in acts of violence toward others than their own people. In this respect they are superior to Italians, Slavaks and Tyroleans, who buy revolvers or stilletoes with the first money earned on American soil. Again, the Jews have no secret societies to protect members who commit crimes. The reverse is true of certain other immigrants, notably the more desperate Italians. But all of the nationalities mentioned, except in a comparatively few instances, regard this country as "Fortyniners" regarded California—a good place to make a fortune which shall be enjoyed in the future at home. Last year Giovanni Lordi testified before the Senate Committee on Immigration that he and other Italian bankers send each year to Italy about \$20,000,000.

In order to save this amount from wages running between thirty cents and one dollar per day, the foreigners live like cattle, huddled in tenements in cities; squeezed into flimsy shanties when mining or building railroads in the country. They eat the poorest of food, such as Americans, English, Germans, Irish and Scandinavians refuse to buy. They seldom pay taxes to support the State or schools. They work like tigers, save every cent regardless of their own health, or of the health of the community, and when cold weather comes they go back to Europe to live upon their savings until spring time, when they return here.

Few of these come to America to be American citizens, to learn our language, and respect our laws. If immigrants purchase houses, or bring their families, or send for their sweethearts, they usually intend to stay here. But even then their ignorance touching all that makes a good American citizen, is appalling.

Men who eat decayed fruit and vegetables, who never change their clothing until it is

worn out, who live a dozen or twenty in a room 8x14 feet, can exist at an expense of twenty-three cents per day all told. And such men as these work for thirty, fifty, seventy or ninety cents. But a civilized man cannot do so. The result is that what is rightly termed the pauper labor of Europe has lowered the American scale of wages for the unskilled to a serious degree. The crushing poverty of the poor cloak-makers in New York results from the thousands of their own class who, pouring in and staring starvation, will cut wages lower week by week. During the year ending Sept. 1, 1894, we received nearly 80,000 immigrants from Italy. Italy to-day has thirty millions of people, of whom twenty millions would start for New York to-morrow should they have the opportunity. There are as many more in Austria, Hungary, Russia, Poland and Arabia similarly situated. Some protection from such elements must come or we shall be "hopelessly foreignized."

ILLITERACY IN THE UNITED STATES.

According to the Census of 1880 there were 6,239,958 of ten years of age and upward who could not write. This was 17 per cent of the population of ten years of age and upward, or about one person in every six of this population. The safety of Republics lies in the intelligence and virtue of the people; and how can those who cannot read the laws, or legislative debates, presidential or gubernatorial messages or newspaper articles, hope to exercise their sovereign rights independently and wisely? They must submit to be guided by others; and government, national, state and municipal, suffers accordingly.

It is destructive to our pride to know that in the matter of illiteracy we exceed England, Scotland, Germany, Switzerland and Scandinavia. Nor is there much comfort in the knowledge that there are countries much worse in this respect than ours—Austria, Italy, Spain, Russia, for example. It is true that the old world has furnished much of this, and under the present inefficient and destructive immigration laws the supply of the ignorant is not likely to cease.

There is comfort and good degree of assurance for the final overcoming of this danger in the fact that we have made a most encouraging advance in the decade ending in 1890. We have reduced the percentage from 17 in 1880 to 13.3 in 1890 by the development of our public school system, the increase of facilities, and the improvement of our school laws. Religious enterprise has also been an important factor, particularly among the colored people.

A comparison of Census returns for 1880 and 1890 shows that the greatest improvement has been where there was the greatest need of it—in the South.

Naturally, one should expect to find the Negroes making up the great majority of illiterates. They are only a generation out of slavery, and the States were impoverished by the war when they became free men, and could not immediately provide adequate facilities for their education, or even for that of the whites. But the proportionate gain has been greater among the colored people than among the whites. In Texas the reduction of illiteracy among the blacks in ten years amounts to 23 per cent, in Arkansas to 22, and in several other States to 10 or more. The reduction among the whites is smaller. It is a curious fact that of the decrease of 224,408 in

illiteracy, a little more than half is to be credited to the colored race. The figures are: decrease of illiteracy among the whites, 111,916; decrease among the Negroes, 112,492.

The States which show a slightly increased percentage of illiteracy are in the North and West. They are Maine, New Hampshire, Vermont, Michigan, Montana, Nevada, New Jersey and Wisconsin. The influx of French Canadians and other foreigners will help to explain this increase.

We have in all 6,324,702 illiterates in the United States against 6,239,958 in 1880. This is an actual increase; but the percentages for 1880 and 1890 show a substantial decrease; and we trust that another ten years will relieve us of much of this burden of shame.

Whether this hope is realized will be determined largely by the question of immigration. If Congress would grapple with that question promptly, bravely and wisely, every good interest in the United States would be advanced and strengthened.

NEW LIFE IN THE EAST.

Of all countries perhaps Siam might be expected to be the last to catch an impulse from the west. But she is following the example of Japan in establishing a Parliamentary system of government, not so liberal as the Japanese, but one that will serve for an experiment. So far as we are advised, the King reserves the right of choosing the members of Parliament, and of nullifying its action, and of abolishing it. The king has been much impressed by the success of the Parliament of Japan during the past four years, and especially by its constant and patriotic submission to the authority of the Mikado. The main trouble in Siam will probably arise from the character of the inhabitants. The population is only about a fifth as large as that of Japan, but it is not homogeneous. It consists of four or five races and of a variety of castes living under a social system which must make anything like liberal institutions very difficult. The innovations now begun go to show that Siam is sincere in her desire to gain the good will of the other Powers under whose advice and protection her future safety and prosperity will be greatly enhanced. At all events this is another evidence that the Orient, sluggish by nature and history, is answering to the call of the waves of western civilization which wash its shores.

NEWS AND COMMENTS.

ONE of the most noteworthy contractors of Boston is Mrs. D. Henry Cram. She is Boston born and bred, the daughter of E. W. Barry, and is a young woman of charming personality. She is a member of the Professional Woman's League, of New York City. Her experience shows what some people are slow to accept that a woman can become a good "business man" if she chooses.

It is said that the late Senatorial Contest in Minnesota was determined by the "Scandinavian vote." This is another indication of the fact that in many things it is too late to talk of the United States as being American. While many classes of our foreign population are becoming Americanized, it is too much to expect that national characteristics and tendencies will wholly disappear even in the second generation. And when the influx is

steady and large, as in New York City, it is hopeless to expect that peculiarly "American," much less Puritan, ideas will prevail. All these facts make many of the existing problems doubly complicated.

THE foreign element in New York City makes the liquor-selling problem extremely difficult. The new Mayor, Strong, is receiving much advice and some threats. He professes to be determined to do the most that is possible to secure better government and to lessen crime. In the matter of liquor selling on Sunday, in reply to a delegation of temperance people who called on him January 24th, he said: "I believe myself in reforming these laws, but just at present they are in such a shape that crime is committed every day and on Sundays. No clergymen in this city can be more willing than I am to close the liquor-saloons on Sunday, but you must take into consideration the claims of the hundreds of thousands of Germans, Irish and other nationalities. Now, I believe that we can coax these people, rather than drive them, and I propose to try the experiment. I am here to represent the whole people, the grog-shop keepers as well as the church-goers." It is yet too early to predict results or to indulge in pre-judgment or criticism.

THERE are indications that strenuous efforts will be made to enact laws for the State of New York during the present legislative session legalizing the sale of liquor in cities on Sunday, at least in the afternoon, and to "regulate" by license or otherwise, social vice. This latter scheme has been undertaken in various ways for several years past. It is the most abominable concession to evil, which stains the history of legislation. The rum power has become firmly entrenched and rests in comparative, if not actual, security, behind the prevalent license system. If the representatives of the grosser evil of social vice succeed in gaining similar protection by having their business legalized, another long chapter of struggle in behalf of public virtue must be written. These swiftly moving years make abundant work for the friends of purity, sobriety and righteousness.

It is estimated that there were 37,000 Christian Endeavor Societies with about two and one-fourth millions of members, in the world on the first of January, 1895.

Chancellor MacCracken, in his annual report for the University of the City of New York, makes the following interesting statement respecting the universities east of the Alleghenies:

	Students.	Productive Funds.
Harvard.....	3,150	\$7,030,000
Yale.....	2,200	3,148,000
Boston.....	1,100	1,075,000
Columbia.....	1,805	8,130,000
Princeton.....	1,092	1,390,000
Cornell.....	1,727	4,855,000
Pennsylvania.....	2,205	1,675,000
New York University.....	1,002	1,007,000

THE Norwegian system for the regulation of the liquor traffic is again to be a prominent topic of discussion in Massachusetts, for a bill to allow towns to adopt the principles of that system is to be introduced again into the legislature this year. A pamphlet prepared by Mr. George P. Morris, has just been issued, giving an outline of the history of the system in Scandinavia, and of the history of the movement in this country. In a brief and compact form the facts are presented which one needs to know in order to understand the discussion concerning this method of restricting the liquor traffic. The pamphlet, with other literature, may be had without other cost than the postage by addressing J. G. Thorp, Jr., 89 State street, Boston.

It is well to study this "Norwegian System,"

as well as all others which promise the least of helpful suggestion. The problem as to what laws are best, or rather as to how any law can be formed which the liquor power will not convert into an ally, is so great and intricate that all thoughtful men will welcome light from every quarter.

CONTRIBUTED EDITORIALS.

It is one of the "open secrets" of our Western metropolis that the city is ruled mainly by men who would not be placed in positions of high trust by a sagacious business firm. A composite photograph of some of the city councils might readily pass for the portrait of a typical saloon-keeper. The predilection of the "city fathers" for "the mammom of unrighteousness" when votes are wanted, as well as for whiskey and its accompaniments between times, has long been a matter of common comment.

It need not be surprising, therefore, to find the present council inaugurating peculiar parliamentary practices. On a recent night a sharp difference of opinion arose between two factions. When the presiding officer saw that his own party could not carry their point, on motion to adjourn, he declared the meeting at an end. Another alderman took the chair and declared the meeting not adjourned. The first party rushed for the doors, but the "party of the second part" were ahead of them with the keys and locked them in. A scrimmage ensued in which blows were exchanged, after which the adjournment party admitted that they were beaten and returned to their seats.

Whereupon the *Record* remarks:

It is now made evident from the city council's meetings that a point of order may be prevailed over by length of reach; that a motion to adjourn cannot be carried unless its supporters hold the keys to the door; and that a punch of the forearm takes precedence in all debate.

The papers are not slow to enter the new field for satire; and squibs such as the following dot their columns:

"The council chamber should at once be padded."

"If the people want to be represented with credit in the council, each ward should put up a ticket like this:

For Alderman—Young Griffo.

Platform—'Anything of me weight.'

Ridicule is often an effective weapon for fighting evil, yet it is to be doubted whether this habit of joking over the most serious menaces to good government is entirely salutary in its effects. When the great audience in the "Auditorium" laughed at Doctor Parkhurst's statement that the municipal depravity of Chicago was greater than that of New York, the "fighting parson" looked up and said with that strong earnestness which characterizes his utterances, "The work of cleansing your city can never be accomplished until you cease laughing at the mention of your own corruption." The rebuke was applauded as it ought to have been.

We doubt whether any living man will go down into history as a mightier moving force toward God and righteousness in these critical years in which we live than Charles H. Parkhurst. Having believed in him ever since he preached his first sermon against the "polluted harpies" that, under pretense of governing New York City, were "feeding night and day on its quivering vitals," we have felt a personal triumph in the splendid results which have followed and made his

name known to the world. We have thought more than once of writing and telling him so; but, knowing that such a busy man had more important business than reading congratulatory letters, we spent the time in our small corner putting in our own "best licks." Doctor Parkhurst's recent address before the Marquette Club in the Chicago Auditorium went to the root of municipal problems. It would be excellent gospel for the readers of the SABBATH RECORDER. At any rate, here are a few sparks from his anvil:

"The questions that will continue to agitate the public mind most deeply for years to come are not national ones but municipal."

"It is the municipality that is diseased. I do not mean the mayor. I do not mean the aldermen and judges. It is the municipal condition that you have to aim at. Lopping off the tops does not embarrass the roots."

"All the cartoons of dead tigers with which our illustrated journals have fooled their readers since the 6th of last November are simply the product of an overheated imagination. And even if the tiger were killed, the very men who were among the heartiest and most chivalrous in our recent 'tiger hunt' have mounted horse again and are off scouring the jungle for another municipal beast of prey who is more decent than the tiger, but just as hungry and ten times foxier. We have only begun yet in New York."

"There is no call for the *dilettante* or the dude. You will have to take your life in your hands, and your comfort and ease in your hands, and conquer a victory step by step."

"If I knew that there were ten men in all this city with good heads, honest hearts, indomitable pluck, and thorough appreciation of the situation, that were prepared to lay themselves upon the municipal altar with the same steady-eyed unreserve with which Savonarola gave himself to the world, there is nothing on earth or in hell that could defeat you."

"Our movement has no partisanship in it and no sectarianism in it."

"The professional politician is the people's natural enemy."

"I am not a believer in reformation. I have confidence in nothing but regeneration."

"The inspiration still vouchsafed to the man of God is never designed to be employed exclusively in fitting men to get out of this world respectably and to live beatifically in the world to come."

"'Nearer, my God, to Thee,' and 'Star-Spangled Banner' are both Christian hymns in the mouth of an all-round Christian."

The obituary column is not always the saddest part of the newspaper. Sometimes there sifts in among the locals a personal item, innocent enough in appearance, yet carrying a bitter announcement to the one who understands. By it he knows that the friend for whom he had high hopes has deserted his noble ideals and turned to the flesh pots of Egypt.

Is not God's universe a symbol of the god-like; is not immensity a temple; is not man's history, and men's history, a perpetual evangel? Listen, and for organ-music thou wilt ever as of old, hear the morning stars sing together.

EVERY person is responsible for all the good within the scope of his abilities, and for no more, and none can tell whose scope is the largest.

CHRISTIANITY AND CRIME.

One of our Western-exchanges, under the foregoing head has words which are worthy of careful consideration. The drift of the thought is that though nominally Christian, the masses of the people of the United States are not in any actual sense Christians. This important truth is stated by the *Advance* (Chicago) thus.

In answer to this question it may be said that the masses are not in any real New Testament sense accepting the gospel. They do not go to hear it preached. They do not study it in their Bibles, and they still less take its mighty vitalizing and restraining influences into their lives. In a city like this, it is difficult to maintain even a fair attendance at the Sunday evening services; but the theaters are easily crowded on that evening. The majority of those who commit crime and go to jail or the penitentiary are men; but the majority of those who attend church and prayer-meetings and teach in Sunday-schools are women. The writer of this article was amazed last summer on visiting different churches to find so few boys, even in the Sunday-schools. The great body of the boys of the country are growing up outside of the churches and away from the preaching of the gospel. In a word, a vast number of people do not get near enough the gospel, or let it get near enough to them to be a power over their passions or to save them from temptation.

We commend these words to the hearts and memories of our readers, especially to those who call this a "Christian nation," according to law, and clamor for the formal enactment of such constitutional laws as will compel the courts and the people to consider the nation "Christian" in spite of such facts as the *Advance* sets forth.

But the most important and suggestive statement by the *Advance* comes in the next paragraph. It is this:

Then again, much of the crime of the country is committed by the foreign element of the population. The immigrants come largely from Europe, and in Europe the Christian religion was early corrupted by paganism. It is not a clear stream flowing from the healing fountain. But ever since the wholesale introduction of barbarous tribes, subdued by priestly craft and imperial power, it has carried into the life of the world a mingled current of the dark pollutions of heathendom and the healing influences of the gospel. To accept this mixture is not to accept Christianity as Christ taught it or as the apostles preached it. So far, therefore, as the so-called civilized nations still cleave to paganism and reject a pure gospel, Christianity cannot be held responsible for the result.

That touches bed rock. These columns have demonstrated repeatedly that a large mixture of Paganism still shapes and influences Christian practice and thought; and on no point is Paganism more prominent, historically and actually, than in the matter of Sunday-keeping. This European Pagano-Christianity, which the *Advance* describes, was the source of the popular falsehood which the *Advance* loves to repeat *viz.* that Sunday has superseded the Sabbath, rightfully. That falsehood was the main influence which drove the Sabbath out of the Christian Church, and though modified by the Puritan effort to revive the fourth commandment and apply it to Sunday, the popular opposition to the Sabbath still rests on that pagan-born falsehood. Before the *Advance* and the people of the United States get through with this "Christian religion [which] was early corrupted by paganism," they will be compelled to sit amid the moral and religious ruins of Sunday holidayism hopelessly defeated, or return to the Sabbath according to the commandment and Christ's example. The alternative is plain. The hour for choosing hastens. Not least among the crimes of this semi-pagan Christianity is the crime of disowning and trampling on the Sabbath of Jehovah. "By their fruits ye shall know them."

Missions.

How much money is there in church treasuries and in the hands of Benevolent Societies and even of individuals, that is aching to get into the treasury of the Missionary Society? I do not doubt but what there is considerable. Do not let it ache any longer, but send it right along. It better be on its errand of gospel love and help than lie idle. In carrying the gospel to men and in mission-work a nimble sixpence is better than a slow shilling, yet, we are glad to get the slow shilling. Salaries and bills come as regular as weeks or months. Let the money come into the coffers of the Lord regularly and systematically that the work of the Lord may go on without halt or hindrance.

We mentioned in a paragraph a week or two ago that one of the greatest hindrances to the evangelization of the world was the indifference of Christians. Another cause which greatly retards the work of salvation in the world is that the heads and hearts of Christians are too much absorbed in social and worldly pleasures. Christians are in the world and society and have to do with them, but they should not allow these worldly and social pleasures to control their affections, their thoughts, their means and best energies. A devoted society man or woman is of little worth to Christ and the Christian church, for the work which they are trying to do in the world. Many Christians are engaging in worldly pleasures and practices which the world pronounces to be inconsistent with a Christian profession and a Christian life, a clog to spiritual life and growth, and an obstacle to the progress of Christianity in the world. How strange it is that the world can see all this, have clear and sound logic about it and speak against such practices on the part of Christians, and Christians themselves do not see it, and even advocate and excuse such things. What blind infatuation! It seems to me that if any one should have right convictions, sound conclusions, a keen conscience and a true heart upon such things, it is he who has been regenerated and enlightened by the Holy Spirit, and has Christ dwelling in him the hope of glory.

THERE are two kinds of religion in the Christian world: religion of the head and religion of the heart. The first is a religion of thought, principle, law, right, reason, conviction, judgment, works. These are all right. There can be no true religion without them. The second is a religion of love, faith, sympathy, patience, kindness, strong emotion and feeling. These are all right. There can be no true religion without them. The first alone is cold, undemonstrative, legalistic, and strict. The second is warm, emotional, demonstrative, liberal, full of charity and forgiveness. The first wishes to know what is your belief, what are your doctrines, and why. The second, what is your life, what are your sentiments, your feelings, how do you feel toward your fellow-men. The first looks at you coldly, reasons with you, appeals to your judgment, and your highest interest. The second with tears, puts its arms around you, entreats you, persuades you, melts down your heart and will. One gives you a cold hand-shake, the other the warm grasp. One is incomplete, inefficient, one sided and lacks true power without the other. They must be well blended

to make the complete, symmetrical, well rounded, efficient and happy Christian. It is just such kind of religion that the world needs to convict, and melt it down to repentance of sin and lead it to love and accept Jesus Christ and grow in his image, be like him in character.

FROM DR. SWINNEY.

Rev. O. U. Whitford;

We all had the pleasure of meeting Dr. Palmberg at the wharf on her arrival in Shanghai, the first of December. Her coming means a great deal to the Mission, and we rejoice that God has added one more worker to our number; especially do I feel thankful, because now very soon we will be able to enlarge in the medical work, in directions which are already pressing for attention.

The following day she accompanied us into the country to attend the funeral of Dzau Chung Lau, who died about a year ago. Our sympathies and prayers were continually with my teacher, Sing Chung, in his endeavors to have a Christian burial, in opposition to the great pressure made by his many heathen relatives to the contrary.

The graves were made in a row, paved and walled with bricks cemented with mortar. The grand-parents' coffins were brought and placed near by, before the funeral hour. They waited until two o'clock, hoping Mr. Davis would be able to come, and then Chung Lau's coffin was carried from the house into the yard, his first wife, the mother of the children, being brought next and then the oldest son.

All the family were arrayed in white—deep mourning—the women of the household weeping beside Chung Lau's coffin until the procession moved on. Arriving at the place of burial, Sing Chung, who had told me before he did not think he could speak at his father's grave, asked them to be quiet, while he spoke a few words. With much emotion, yet bravely, he addressed the company. Relatives, friends, and neighbors. You may think we are very foolish in not having the customary ceremonies to-day, that is, in calling priests to pray the souls out of purgatory, and having fire crackers to scare away evil spirits, burning incense, and kneeling down and bowing before the coffins, but we do not believe in those things. I do not need to speak of my father, his life was plain before you; you all knew him well. He believed in the one true God and his only begotten Son, the Saviour of the world, who forgave his sins and blessed him. He was happy in his faith, lived to do good and spread abroad the gospel, and was peaceful and happy in death, when God called him above.

The teacher then enlarged upon the differences between the death of those who do not believe and those who do, and urged them in a most tender manner to repent and believe and follow his father's example. He was very anxious that they all, relatives, friends, and neighbors, might prepare and through God's great kindness meet together in the world above.

In closing he said, "My father is now in heaven, where there is no sorrow nor suffering of any kind; and because he is happy, we will sing and not mourn; let us sing the 145th hymn, 'There is a Happy Land.'" As there was quite a company of our church members present, we all united in singing these beautiful words, after which Mrs. Davis led in prayer, and we sang again.

"Only Jesus is able to give,
The greatest blessing and perfect peace."

Thus was laid peacefully to rest this servant of God, whom all loved so well.

We were glad to be there during this solemn time, and to encourage this young man in the very great struggle he has made to follow his convictions of right in the arrangements of the funeral, and to come out from under the heathen influence of the older relatives of the family. He has made a stand in advance of many, and we trust he will hold to it.

In our hospital work there is much of interest in connection with each patient.

One woman, Mrs. Tsa, who came in with *hæmoptysis*, and recovering, left yesterday, has been eager from the very first to hear more of the Saviour's love, which has brought great gladness to our hearts. She said she could not leave unless we gave her a Testament to carry away with her. One of the student girls gave her a bundle of tracts with the Testament; but the other patients, loving her for her happy ways, regretted her leaving, while "Little Sister," only five years old, wept bitterly and begged her not to go, for she would miss her so.

There are two children in the general ward, "Little Sister," above mentioned, who is happy, and another little girl only four years old. The latter one is already betrothed, and on losing her mother was given to her mother-in-law, who is a very cruel woman. She had beaten the former little one betrothed to her young son, until she had died, This one being the second promised wife to the same boy, she has ill-treated, so she comes to us with severe injuries in the knee and ankle.

There were a few dolls left over in last year's Holiday box, and not many days ago Dr. Palmberg and I, on our morning visit through the wards, gave each of these little girls one. They opened their eyes wide in astonishment as though they did not know what they were, then each placed the baby upon her arm and looked down upon it with true motherly pride. The women in their various beds rejoiced with the little girls in their acquisition, thus giving all many happy hours.

There was one young woman there who was a Christian. When recovering, to elicit extra attention perhaps, she often pretended to be suffering greatly when I was in the ward, the agony disappearing immediately upon my leaving, the nurses said.

One day while so doing, "Little Sister" from her far bed in the corner reproved her, saying, "You ought to be thankful you have so many blessings, warm clothes, a good bed, plenty of food, and all waiting on you here. You should be happy, and not draw up your face so, you will make others sad."

The sweet little girl's gentle reproof to one four times her age, will not soon be forgotten by the matron and the young nurses. The hospital helpers have already said, they wished it might be that "Little Sister" could belong to the hospital in some way, could stay and grow up here, and be one of us.

SHANGHAI, Dec. 13, 1894.

FROM GEORGE W. HILLS.

The old year has gone with its cares, toils, and anxieties; and its victories, joys, defeats and mistakes, and we are again confronted with the task of reporting our work to you. We left Aberdeen, N. C., on last Monday, at 7.30 P. M., and arrived at home yesterday (Tuesday) at 4.30 P. M.

Our last meeting was at Gillisville, N. C., which closed on Sunday night with good at-

tendance and interest. At the close of the services it was snowing, and snow continued to fall until it was about six or seven inches in depth. On the next morning we waded through it a distance of about one and one-quarter miles up to the lumber railroad, carrying our valises and books, about 150 or 160 pounds in weight. Before we arrived at the "landing" they seemed to weigh many times more. We had but slight hope that the lumber train would be in that day, but thought we would be on hand if it did come. After waiting about three hours and a half, and keeping warm by a fire of pitch pine knots, an engine came, bringing the company's surveyor, who came after some of his instruments which he had left down there in the woods. On this locomotive we rode to Aberdeen, a distance of ten miles to the main line; and, I can assure you, we were a smoke-begrimmed, tired and hungry pair, as we went over to the Powell House, Aberdeen, for dinner, at 3 P. M.

At the time of our last report we were in the midst of a very interesting series of meetings at Hope Mills, N. C. The interest continued without abatement until the close. The greatest results were not in the number of conversions, as we commonly use the term, but in the conversion of those who were already church members, and in the conversion of a large number from drunkenness to sobriety, which number was also among church members principally. We were very urgently requested to give a discourse on the Sabbath doctrine which, after due notice, we did to the largest audience we have ever had in the South, numbering more than a thousand people, who very attentively listened for an hour and a half to the strongest arguments your Southern evangelist could produce, and at the close we told all who desired, to come and get tracts at the platform, which they very eagerly did, and would have taken five times as many, I think, if we could have furnished them.

I think it a very conservative statement when we say to you that doubtless three-fourths of those who heard that discourse will freely admit the truth of the Bible teaching on this question; but only two of them have as yet turned to Sabbath-observance; two others solemnly promised us to, but opposition of weighty influence was brought to bear upon them, and they have gone back to their old customs. A large number are anxious to become Seventh-day Baptists, but they are in one way or another tangled up with the cotton mill work, so they think it impossible. Deacon and Mrs. Briggs, of the First-day Baptist Church, who are among the very best Christians of the place, have come out bravely for God's truth and joined the Cumberland Seventh-day Baptist Church, of which Bro. D. N. Newton is pastor. This church is twelve miles from Hope Mills. At one time we hoped to organize a church at Hope Mills, but some were "weighed in the balance and found wanting." We hope for greater results yet from the work at this point. Nearly every family in the place is in some way more or less dependent on the mills for support, and are hindered in this way from doing what they know and admit is their duty. If there could be a mill put in near there, managed by and in favor of Seventh-day Baptists, we could in a very short time organize a church there of 300 members or more, I believe.

During our work at Hope Mills we had two

very severe storms, in each of which we were thoroughly drenched, which caused our fever to attempt to return, and for over three weeks of the last of our stay there we had a fever every afternoon from two to five hours, the physician protesting constantly against our working and taking such risks, but the work was such we could not drop it sooner; but when we could reasonably close it we did so, and went home for necessary rest and treatment.

A short time before our return to North Carolina, we attended the State Y. P. S. C. E. Convention of Alabama, at Selma, where many people saw Seventh-day Baptists and heard their doctrines explained for the first time.

We returned to the North Carolina field and were expecting to stay but one night (Wednesday) at Hope Mills, where we met Bro. Burdick, but the people urged so much that we consented to stay there until the following Monday, holding meetings each night and three on Sunday, also organizing a Christian Endeavor Society of 24 active members. We were urged to stay to attend a funeral on Monday, which we did, sending Bro. Burdick on to attend to matters at Cumberland, which was our next point, and where we were expected that day. We were in the Cumberland Society nine days. Held ten meetings at the church and one at the Howard school-house and one at the plantation house of a Mr. Campbell, this by urgent request, as Mr. Campbell is an invalid. This family would not allow their grandchildren to attend our meetings last Spring, but now they are very friendly indeed. At Cumberland and in the Howard neighborhood prejudice is gradually giving way.

The worst difficulty in the Cumberland Society at present, I think, is the influence of two "moonshiner" distilleries, which are leading the young men rapidly into dissipation. We handled the matter in an uncompromising way and damaged their "Christmas week" business, for some of the young men expressed a desire in the meetings to lead a better life.

We went from there to Gillisville on Dec. 20th to spend Christmas week, by very urgent request. We stayed till December 30th. Several men were reformed from drinking, in our tent meetings there last Summer, and on going from there they wanted us to return, to be with them during Christmas week, as that week is given up to drunkenness and debauchery and is the time of greatest temptation to them. We held 13 meetings there, and the reformed men all went over safely, excepting two, we think, and one of them has begun the struggle again, and the other we think will.

While I was at home, Bro. Burdick went to South Carolina for about two weeks. When he came back to Hope Mills he was attacked again with his old throat difficulty, but on my return he was in running order again, and is now quite well. Just before he went to South Carolina he went back to Gillisville by request of the people there, and organized a Y. P. S. C. E. of 12 active and 10 associate members, as I was not able to go. He is a very efficient worker in this line of our work, as well as in many others.

One young man from Gillisville has joined the Cumberland Church, and we expect Bro. and Sister Davis to join in the near future. Bro. Bethea and family are expecting soon to

go to Little Genesee, N. Y., where they will join if plans are not defeated. Four young men wish to come down here and join our church.

Another thing which has been accomplished and will be of great service to the Lord's truth, is, that the First-day Baptist State papers of three Southern States have given us a good amount of misrepresentation and abuse, which brings our cause very prominently before their own people, and in many places causing much dissatisfaction and disturbance among themselves. I think the result will be, that it will be the means of causing the people to think on this subject. If they will read and think and be candid in their conclusions and practices, I will be satisfied. They think we "did not come to bring peace but a sword," into the South; and "the end is not yet." I am looking for a very interesting time next Summer in this respect. If they can glorify the Lord's name, and do his cause a service by abusing and misrepresenting your evangelist, he will not complain, although they do not do it for that purpose. Our tent is stored in the freight house of the C. T. & Y. V. R. R. Co. at Hope Mills, storage free, by the courtesy of the very obliging agent.

There is now two years' work awaiting us in the Carolinas, and one in Alabama and Georgia, and only one tent and two men to do it. We sadly need reinforcements. The work is suffering for it. If you will send a half-dozen well-manned tents into this field, I will furnish them work for 10 years. This is something of the outlook for 1895. May the Lord direct and provide, and glorify his own name in the work.

ATTALLA, Ala., Jan. 2, 1895.

God's angels drop, like grains of gold,
Our duties 'midst life's shining sands;
And from them, one by one, we mold
Our own bright crowns with patient hands.
From dust and dross we gather them;
We toil and stoop for love's sweet sake,
To find each worthy act a gem
Set in the crown which thus we make.

THE BIBLE ABOVE TRADITION.

Rev. A. P. Ashurst, Quitman, Ga., writes of the Baptists and Sunday as follows. His words are pertinent and pointed:

"It is a principle with all true Baptists 'that the Word of God is the only rule of faith and practice.' They believe it to be amply sufficient for every exigency of the Church of Christ, as it surely must be with God as its author. We must either deny the divinity or admit the sufficiency of the Word of God. Paul says that the man of God may be 'thoroughly furnished' by it for all good work; so that we need not listen to anything but the voice of the Holy Scriptures. 'Let not reason speak, for we own it not. Let not tradition lift her voice, for we wholly disregard her. Let not expediency thrust itself upon us, for we shall give it no place whatever.'"

Let us call loudly upon the God-fearing people, that they keep pure consciences before him, that they refer everything to him and his Word, and whatsoever he commands us, let us do it. God has not abandoned us to be tossed to and fro by every wind of human opinion, nor sleight of men, nor cunning craftiness, but has so ordained that the man of God may be thoroughly furnished. He does not have to depart from God's Word to settle any question as to "what is the chaff and what the wheat." I bid you Godspeed.

Yours in the Redeemer,

A. P. ASHURST.

That is genuine "Baptist doctrine." Anything less than that is a spurious admixture. The popular drift which now prevails among many Baptists touching Sunday will carry the whole Baptist platform out to sea within a quarter of a century; and all to avoid the claims of the Sabbath.

Woman's Work.

CHICAGO INTERESTS.

At the recent quarterly meeting of the Evangelical Society, of Alfred, N. Y., the following letter read at the Thanksgiving Session, was requested for publication in THE SABBATH RECORDER:

To the Ladies' Evangelical Society of Alfred, N. Y.:

It is a pleasure to represent myself by letter where I certainly shall be in spirit on Thanksgiving Day. The friends who uphold us with their prayers and comfort us in times of overwhelming sorrow are friends never to be forgotten, though years and distance may lie between us. So I am more than glad to mingle my thanks with yours and, through you, send Thanksgiving greeting to all the dear friends in Alfred.

We have a representative company in this great city of the west, gathered from various parts of the denomination, one in which Alfred University is liberally represented by members of her alumni.

Sabbath in busy, rushing Chicago, and Sabbath in Alfred, where all seems in accord with the sacredness of the day, are under conditions widely different. A ride on the street car, amid the rush of business and pleasure-going; to the place of meeting in the heart of the city, is hardly conducive to devotional feeling.

Perhaps some facts about our little church, its origin, growth, and work in Chicago, may be as interesting to some of you as they are to me.

Mr. and Mrs. Ordway, with their family, came to this city in 1871. They immediately began to look about them for Seventh-day Baptists and Sabbath privileges. They attended, sometimes, the services held by the Adventists, and later the study of the Sabbath-school lesson in Farwell Hall. After a time, as others came, a small room was rented in the same Hall where was held a Bible class of their own just before the public Bible study which they still attended. While Dr. Williams was in Milton he proposed a plan by which President Whitford, Rev. Nathan Gardner, Rev. E. M. Dunn and himself each came to Chicago once a month, and thus supplied the little congregation with preaching.

In September, 1883, a church of twelve members was organized and represented itself by letter and delegate to the Conference held at Adams Centre. Rev. O. U. Whitford, who came here to labor under the direction of the Missionary Board, was chosen pastor. Services were held at the Pacific Garden Mission till April, 1889, and from that time until the present in the M. E. Church block near the City Hall. Rev. J. W. Morton became the pastor in 1884, continuing till his removal to North Loup. F. E. Peterson and L. C. Randolph subsequently supplied the church, the latter being the pastor at the present time.

The membership of the church, now nearly fifty, is steadily increasing. There are many who are not, as yet, identified with it, who attend the services of the church.

We have among us several teachers, two of whom are employed in the city schools, and three are members of the faculty of the University of Chicago. We have three physicians, and there are five Seventh-day Baptist young men taking courses of medicine in the city. A recent addition to the church is Mr. Theophilus Gill, a divinity student of thorough educational training and strong convictions. It

requires strength of character to take the position on the Sabbath question which he believes to be right in a place like the Divinity School of this great University. He is very happy in the possession of new-found truth, and is working to bring others to the same view.

Sabbath services are held at 2:30 P. M., followed by the Sabbath-school, to which nearly the entire congregation remains. Indeed this is a real home church where its members are glad to meet at the weekly services and show that pleasure by cordial greetings.

The Chicago Mission School was organized at the Pacific Garden Mission in April, 1882, nearly a year and a half before the organization of the church. Its first Superintendent, Mr. N. O. Moore, was its leading spirit, assisted by many faithful and enthusiastic workers. On the last Sabbath in March of that year he gathered the children for a little illustrated talk on Snow Flakes, at which about a hundred children were present. Half that number came the next week, and an organization was then effected, which continued without intermission till August, 1891. The school was discontinued during the past year with the intention of organizing work in a different locality. The children were from Jewish families for the most part, many of them from the rougher class. Two girls came from a home (?) where the front and only entrance was through a saloon of the worst type. One of these girls was known as "fighting Mollie," and woe betide the child who incurred her displeasure. Many of the children were rude and in a great degree unmanageable, but in some unaccountable way found time to absorb the good instruction so patiently and faithfully given. Some now grown to manhood and womanhood, living lives of respectability and usefulness, gratefully acknowledge the benefits of the Mission School. A young married woman, visiting in the city, came to our service only a week since, glad of an opportunity to meet acquaintances and former teachers in the school. She said she was one of its first pupils. It is estimated that from eight hundred to one thousand children have, at different times, been connected with the Mission.

Some years ago Mrs. Ordway and two other ladies formed a society to work for the interests of the Mission. They agreed to devote a certain time, whether able to meet or not, to the making of needed clothing or whatever might be the work on hand. During the past year has been organized the Ladies' Evangelical Union, which meets monthly at the homes of its members. It affords the double advantage of time for benevolent work and a social opportunity. In a society so widely scattered that its members often ride from ten to fifteen miles to reach the place of meeting, the social privilege is highly prized. There are about forty active members and a good number of names on the honorary list. Our first work was for Dr. Palmborg, who greatly endeared herself to us during her stay in Chicago.

Mr. and Mrs. Ordway were constituent members of the church. They were also active in the founding and support of the Mission School, faithful in attendance upon all services, giving valuable counsel and substantial aid in all lines of religious work. Their unbounded hospitality and untiring efforts to render all possible assistance to visiting friends have been great factors in the upbuild-

ing and growth of Seventh-day Baptist interests in Chicago.

And now, dear friends, as we remember the unnumbered blessings of the past and present, and gratefully acknowledge these bounties, let us look with trusting hearts into the future, knowing, beyond a doubt, that he who has led us so surely in the past will grant all needed grace and guidance for the days to come.

Wishing you years of continued usefulness as a society, and praying that the blessing of God may be upon your labors of love, I am,
Yours sincerely,

MRS. THOS. R. WILLIAMS.

5812 Drexel Ave., Chicago, Ill., Nov. 25, 1894.

ANGELS.

BY MARGARET E. SANGSTER.

In the old days God sent his angels oft
To men in threshing-floors, to women pressed
With daily tasks; they came to tent andcroft,
And whispered words of blessing and of rest.
Not mine to guess what shape those angels wore,
Nor tell what voice they spoke, nor with what grace
They brought the dear love down that evermore
Makes lowliest souls its best abiding place.
But in these days I know my angels well;
They brush my garments on the common way,
They take my hand, and very softly tell
Some bit of comfort in the waning day.
And tho their angel-names I do not ken,
Tho in their faces human want I read,
They are God-given to this world of men,
God-sent to bless it in its hours of need.
Child, mother, dearest wife, brave hearts that take
The rough and bitter cross, and help us bear
Its heavy weight when strength is like to break,
God bless you each, our angels unaware.

THE TRUE MEASURE OF LIFE.

One of the great temptations that assail us all is to measure life by material standards; to think that those who have full barns and many goods have succeeded. And when we do not judge so superficially as to estimate life and effort by a money standard, we often fall into the hardly less serious error of gauging success by fame or opportunities for pleasure or social position. If the Gospel did nothing else for us than to enlarge and exalt our ideals, as it does, it would be the greatest boon to men. Wherever the gospel has gone it has opened the eyes of men to see that human life cannot be expressed in the terms of material values. It has taught men to look less at clothes and circumstances and more at the real qualities of the human spirit.

What is it to succeed in life? Jesus answers that question when he contrasts "laying up treasure" for one's self and being "rich toward God." The great thing in life is right relationship to God. To be rich toward a person is to sustain such a relation toward him that you have property and ownership in his affection and interest. A child is rich toward a father, a wife toward a husband, when they have the father's or the husband's affection and interest centering in them. We are rich toward God when we sustain such a relationship to him that we have his love centered on us. Such an ownership and property in God is the true riches.

How can we gain this great possession? It will not do to say that we have it anyway, for if God regards all men, independently of their characters, and motives and ideals, in precisely the same way, then he lacks the moral discrimination which even men have. There is such a thing as making God so affectionate that we deny that he has any faculty of moral discernment. The Scriptures teach us that by faith in Christ we come into a new and blessed relationship with God, and that he delights in the life that springs from that faith.

We cannot all make a success of life, judged by material standards; but every one of us can have "the true riches"—a place in God's heart, a spirit developing into a character in which he delights. Then it does not matter what failure, disappointment or overthrow may come in the outer life; we have succeeded, we are sure of God, and of his everlasting blessing and joy, when this world is done.—*The Watchman*.

"WHAT THE STATE AND SOCIETY OWE TO ALL CHILDREN."

In *Lend A Hand* for January, 1895, Anna Garten Spencer discusses the subject named above in an able manner. We make room for some of her excellent and well-timed statements.

"And in the first place, all children have a right to demand of the state and society protection from cruelty. I mean something other when I use the word, and more, than merely protection against starving and beating. I mean that every child has a right to be protected from the fierceness of industrial competition, from all those conditions of our modern life which press so hard upon the weaker in the struggle. I stand here to proclaim the right of the child, as an embryo citizen, as an atom of the divine, here for growth and for shaping, to be protected from all industrial conditions which would strip its life of chances for educational development. And when I say that, I mean, of course, that all the laws must be framed so as to hold the first twelve years, at least, of the child's life sacred to its own development, its own growth of body, mind, and moral nature. And more than that, the state should carry its protection into that period from twelve to fifteen or sixteen, when the nature of every individual child and youth is developing rapidly and must not be overstrained. Some part of those years also must be held sacred from the struggle for mere subsistence, must be held back from those machine-like industries which are capable of utilizing child-labor. If you will look back, you will see that the problem of the wage-earning child is a modern problem. Until machinery had come in to mass industry, and to give such specialties that even the little help and little wisdom of a child could be of service in money-making, we had no such problem as we have now. In the older and more protected home industries the child might suffer, but it was not such a wholesale destruction of the physical and moral tissue as we now see. This means that at every place where industry is massed, and dominated by machinery, there shall stand many representatives of the state and of society as guardians of the children, both morally and physically.

In the third place we are beginning to see that our children have a right to demand of us good physical conditions. The right of a child to have its mind taken care of has been held sacred a great deal longer than the right of a child to have its body cared for, for the very reason that when the public school first began in America, the bodies were cared for as well in each home as the progress of the knowledge of hygiene in our families allowed. But now, with this mass of children, many of them with parents too poor or too ignorant to secure proper conditions in their homes, we find that many of them are incapable of doing any sort of really good school work simply from lack of physical strength. We see them with their eyes bad and their ears bad and their spines crooked, and a general anæmic condition, and the schools and the teachers are blamed because children break down,—children whose bodies have not sufficient power to give the mind its force. We must have medical inspectors for all schools, as they do in Germany. In our school-houses we must have the seats adjustable, so that spines of different lengths need not accommodate themselves to the same seat. We must

have medical inspection to look and see, not merely that a child who has the scarlet fever shall be isolated, but to see whether the children are in general health sufficient to grow up into strong fathers and mothers. The reason that we have these great charity problems to discuss, is that we do not grow folks that are able to do their duty. And the reason that we are now at our wits' end over so many dependent children is largely that they are born of parents physically as well as mentally and morally incompetent. We must develop bodily power."

The importance of these and similar truths cannot be appreciated, until men learn to consider more carefully than they are wont to do, the future of society as it is involved in childhood. The boy of to-day is the law-maker or law-breaker of to-morrow. The girl of to-day is the mother of to-morrow: and such men and women, whose characters and destiny are largely determined before they are fifteen years of age, become, in turn, the direct determinants of social and political destiny for years in the future. Too much cannot be said of the duty of home, society, and the state to comparatively helpless and formative childhood.

"HE LEADETH ME."

He leadeth me—
And shall I fear to go,
Where such a loving hand
Doth guide my every step
Unto that better land?
Oh, no! Be this my boast,
My supreme comfort be,
No matter what betide,
He leadeth me.
He leadeth me—
When through the waters dark
I pass from here to there,
No fears will burden me,
He hath me in his care.
Oh, then with grateful tongue,
This theme my song shall be:
Through sunshine and through storm,
He leadeth me.
He leadeth me—
Yet not but me alone
Great dangers passing through;
The hand that guides me on,
In love is stretched to you.
Then show to all the world
The love that made you free,
And let this be your theme—
He leadeth me.

—William E. Sheffield.

JOHN ROGERS'S BIBLE.

BY L. A. PLATTS, D. D.

Every student of history is familiar with the story of the devoted life and the heroic death of John Rogers, who, for his Christian faith, was burned at the stake at Smithfield, near London, in the year 1554, during the first year of the cruel reign of "bloody Mary." Perhaps the older readers of the RECORDER can remember the picture in some of the old books we used to read, in which the brave martyr stood in the midst of the kindling faggots, the curling flames reaching up to his devoted head, while his weeping wife and nine small children stood watching his mortal agony and his Christian triumph. Rogers was one of that group of men who, in the close of the reign of Henry VIII., the reign of Edward VI., and the beginning of the reign of Mary, followed Coverdale and Tyndale in the effort to rescue the Bible from the hands of designing priests who held it fast in the Latin language, and to give it to the masses in their own simple English tongue. When Rogers was led forth to the place of execution, he was greeted with shouts of applause by the people, who were beginning to appreciate his heroic services in the cause of religious freedom, and who were touched by the display of his unwavering constancy in this crucial trial of his

faith. Perhaps he remembered the courage and the faith of some of his companions who had gone through the fires before him. Perhaps he still heard the voice of Latimer calling to his colleague, Ridley, as they two stood together at the stake in sight of Cranmer's cell at Oxford, "Play the man, Master Ridley, we shall this day light up such a candle, by God's grace, as I trust shall never be put out." However this may have been, he went to the stake with an air of triumph, and "bathed his hand in the flame as if it had been cold water."

With this little bit of historical reminiscence in mind, it may be interesting to the readers of the RECORDER to know that the identical copy of the Bible owned by John Rogers and which he had helped to prepare for the press, is still in existence, and may be seen, handled and read by the visitor or student in the library of Alfred University. This book is a small thick quarto containing the new Testament, the Psalms, and a part of the Protestant liturgy of the time. Cranmer's first edition, to which this is said accurately to correspond, was published in 1539. This would, therefore, appear to be the date of this volume, though from fear of "antedating" it is put at 1549, the date of a later edition. The book has been carefully compared with several copies in the library of Yale College, and by this comparison is shown to have been issued not later than 1549, during the reign of Edward VI., under the patronage of Thomas Cranmer, the primate of England, who was burned at Oxford, March 1, 1556, in the third year of "bloody Mary," two years after the death of Rogers.

This Bible was carefully preserved as an heirloom by the family, being saved from destruction during the remainder of Mary's reign by being sewed up in a bed. It came into the hands of James Rogers, a great grandson of the martyr, as he himself says, who brought it to this country when he was 20 years of age. This was in 1635, the book being nearly 100 years old. He carefully kept it about his person as a protection against the Indians, or a talisman against misfortune. It descended to Jonathan, the fifth son of James Rogers, thence to his eldest child who, by marriage, became connected with the Potter family, at Hopkinton, R. I. In that family it was cherished for nearly one hundred years as a sacred relic, when it descended to a Mrs. Saunders, niece of one "Miss Polly Potter," of Potter Hill. From the possession of the Saunders family it appears to have passed to the hands of the late Rev. Geo. B. Utter, of Westerly, R. I., by whom it was placed in a collection of choice and rare books which, as representative of the New York City Sabbath Tract Society, he had made after many years of labor. Several years ago the entire collection, including, of course, this famous old Bible, was placed in the library of Alfred University, where it is now carefully kept.

The book has been twice rebound and all the title page with imprint, etc., together with the first two chapters of Matthew, is gone. Also a few of the first and last pages are considerably mutilated. It is printed in the large, full, ancient German text, with ornamental initial letters to some of the chapters. These divisions correspond very nearly to the chapter divisions of King James's translation, but there are no verses. Paragraphs are indicated by capital letters in

the margin. There are also occasional marginal references, and a very few notes have been placed in the margin with pen and ink, evidently by different hands, marking some choice passage. While the book was in the possession of the Potter family in Rhode Island it was confided for a time to the care of Capt. Daniel Rogers, of New London, Ct., "by whose indefatigable antiquarian genealogical researches, its historical connection with every family through which it has passed has been fully established back through the descendants of the former owner, James Rogers, who came to America in 1653, as above stated."

On one of the fly leaves is written, by "Guilielmus H. Potter, Waterford, Conn., Oct. 1st, 1839," in a bold hand, the following statement:

Hoc Novum Testamentum Republica erudissimis viris ostensum est, inter quos aliqui illustris Theologicæ Doctoris erant. Id cum libri et codicibus amplissimarum bibliothecarum collatum est, et declaratum est Cranmeris Episcopi primarii Canterbury editio promulgata anno Domini MDXLIX, et in Britannia regis Edwardi VI secundo anno.

For the sake of such of the readers of the RECORDER as do not read Latin, I make a free translation: "This copy of the New Testament has been shown to the most learned men of the country, among whom are some eminent theological teachers. It has been compared with similar books in the largest libraries and is declared to be the first edition of Cranmer, bishop of Canterbury, published in the year 1549, and in the second year of Edward the sixth, King of Britain."

I cannot close this article without suggesting that the library of Alfred University is now so thoroughly furnished with room, cases, and other facilities for keeping such relics, it would be wise for those who may have old books which they wish to preserve, and at the same time make them useful, would do well to place them in the keeping of the University.

ALFRED, N. Y., Jan. 23, 1895.

BIGOTRY, BLINDNESS AND INJUSTICE.

RY. A. H. LEWIS.

The bigotry and blindness of the Sunday reformers would be incredible if it were not demonstrated so often and so unmistakably. Here is a late specimen from Philadelphia, as published in the *Examiner* for Jan. 3d:

[SPECIAL DISPATCH TO THE EXAMINER.]

As foreshadowed last week, the Ministerial Union, embracing all evangelical denominations, met on Monday morning in the Presbyterian assembly room. Dr. DeBow, of the Methodist Episcopal Church, read a paper entitled, "A Physiological Study of Revivals." The paper was discussed by several members.

Rev. Dr. Fernley, chairman of the Sabbath committee, reported as usual, recommending that the fine for violating the Sabbath law of 1794 be raised from \$4 to \$25. The report was adopted. H. L. Wayland moved the following resolution, That it is the sense of this body that the law of 1794 be not used for the violation of religious liberty in the person of quiet and conscientious citizens who, after observing the seventh day as a day of rest and worship, pursue their avocations on the first day, without interfering with the observance of that day by their neighbors. After some discussion, the president ruled that, according to the by-laws, the body had already adjourned.

If this "Ministerial Union" of Philadelphia—City of Brotherly Love—prefers to put itself on record as opposed to so just and mild a recognition of religious liberty as that proposed by Dr. Wayland; if they are afraid to allow its discussion, and are willing to hide behind a parliamentary subterfuge, as to

"by-laws" and "adjournment," we will not object. We do condemn without modification such narrowness, such unbrotherliness. The ignorance and prejudice which enacted the law in 1794, refusing to recognize the rights of Sabbath-keepers, under the false claim—as preposterous as false—that the German Seventh-day Baptists in and about Chambersburg at that time were "Papists," were possible a century ago. But their perpetuation now is wholly out of accord with the growth of Christianity and the commonest rights of conscience.

We trust that if Dr. Fernley and his coadjutors enjoy these demonstrations, they will continue to indulge in them fully and without hesitation. The more pronounced they become, the sooner will the whole law be swept away. We can afford to wait the self-destruction of such injustice, better than they can assume the shame of its perpetuation. Meanwhile, all honor to Dr. Wayland.

LATER.

Since writing the above the *Examiner* for Jan. 24th is at hand. It contains the following from the report of "The Ministers' Conference," Philadelphia, for the current week:

H. L. Wayland presented the following: "Resolved, that we request the Pennsylvania Legislature to enact such a law as shall prevent the violation of religious liberty in the person of citizens who, having conscientiously observed Saturday as a day of rest and worship, engage on the first day of the week in quiet labor not interfering with the worship of their fellow citizens." The resolution was adopted after a discussion in which the mover, Drs. Walker, Chase, Spratt, Rev. Messrs. McDanel, Minney, and Vedder took part.

All honor to Dr. Wayland the second time, and our congratulations on his excellent work in securing the repentance of so many of the evangelical ministers of Philadelphia. Still all we said about the bigotry of the first action remains good. If the legislature should venture to do what Dr. Wayland has so ably championed, some great calamity will overtake Philadelphia and Pennsylvania for such removal of the righteous restraints of the Sunday law of 1794., *i. e.*, if the reasons which have so long been assigned for refusing this justice to Sabbath-keepers be true. That such excuses are not true, every one knows.

SUNDAYS AND SAINTS DAYS.

In the fading power of the civil laws concerning Sunday one sees how great changes have been wrought in the matter of civil rest days within a few centuries. In 1362 A. D. No. 3 of *Islip's Constitutions*,—Edward III. being King of England, and Urban V. in the Papal chair,—classed Sundays with numerous saints days. Those times give a fine picture of the character of civil rest days, about which so much is now said. Among other things this law decreed the following:

"To prevent superstitions, evil intentions, and frauds of covenant servants, and to lessen the occasion of them, and that the memories of the saints which require a cessation from labor may be had in due veneration, according to the original institution of the Church, with the advice of our brethren, we have thought fit to set down in these presents the feasts on which all people in our province of Canterbury must regularly abstain even from such works as are profitable to the commonwealth, reserving a power to ecclesiastical men and to other great persons, and such as are, in this respect, self-sufficient, of solemnly observing the days of whatever saints they please to honor God in their own churches and chapels. In the first place, the holy Lord's day, beginning at vespers on the

Sabbath day, not before, lest we should seem professed Jews; and let this be observed in feasts that have their vigils; also the feasts of the Nativity of our Lord, Saints Stephen, John, Innocents, Thomas the Martyr, Circumcision, Epiphany of the Lord, Purification of the Blessed Virgin, Saint Matthias Apostle, Annunciation of the Blessed Virgin, Easter with the three following days, Saint Mark the Evangelist, the Apostles Philip and Jacob, Invention of the Holy Cross, Ascension of the Lord, Pentecost, with the three following days, Corpus Christi, Nativity of St. John Baptist, Apostles Peter and Paul, Translation of St. Thomas, St. Mary Magdalene, St. James Apostle, Assumption of the Blessed Virgin, St. Laurence, St. Bartholomew, Nativity of St. Mary, Exaltation of the Holy Cross, St. Matthew, St. Michael, St. Luke Evangelist, Apostles Simon and Jude, All-Saints, St. Andrew, St. Nicholas, Conception of the Blessed Virgin, St. Thomas Apostle, the solemnity of the dedication of every parish church, and of the saints to whom every parish church is dedicated, and other feasts enjoined in every diocese by the ordinaries of the places in particular, and of their certain knowledge. We therefore command you that ye notify all and singular the premises, to all our brethren and suffragans, enjoining every one of them that they admonish and effectually persuade the clergy and people subject to them, strictly to observe and with honor to venerate the feasts above rehearsed as they fall in their seasons; and let them reverently go to the parish churches on those days and stay out the conclusion of the masses and other divine offices, praying devoutly and sincerely to God for the salvation of themselves and the rest of the faithful, both quick and dead; that by thus going the circle of the solemnities of the saints, they and other Catholics for whom they pray may deserve the constant intercession of the saints, whose feasts they celebrate, with Almighty God. And let our brethren intimate to their subjects that on the other feasts of the saints they may with impunity proceed in their customary labors. And if they find any hired laborers who presume to cease from working on particular feasts that are not above enjoined, in order to defraud those to whose service they have bound themselves, let them canonically restrain them from such superstitions and cause others to restrain them by ecclesiastical censures. And we command our brethren aforesaid, that every one of them do clearly and distinctly certify us by their letters patent (containing a copy of these presents) what they have done in the premises, before the feast of the Nativity of St. Mary the Virgin, next coming; and do ye also take care to effectually perform all and singular the premises, so far as they concern your cities and diocese, and in the same manner to certify it to us."

This was the character of civil rest days in England, at the middle of the fourteenth century. It shows the original status of Sunday among our English ancestors. It shows also that enforced leisure, then, as now, corrupted the common people, leading to fraud. Our waning Sunday laws, which it is now claimed only provide for a "civil rest day", are the lineal descendants of these Roman Catholic ancestors. Puritanism attempted to separate Sunday from the other Catholic days, but it could not secure immunity from the fatal weakness which finally subordinates the religious to the secular in all "civil" rest days. History has a forceful lesson, if men would heed it.

WHEN a young preacher says he would rather chase "live uncertainties" in the pulpit than preach dead certainties, it is probable that one of the liveliest uncertainties he will ever chase will be to find a congregation that will be willing to sit by and watch him while he does it. It is a pretty good thing yet to preach the gospel instead of guesses.

Young People's work

OUR GROWTH.

THE growth of Christian Endeavor Societies among Seventh-day Baptists, as shown by the figures which have stood at the head of this column for the last two weeks, from 219 members in 1885 to 2,619 in 1894, is most gratifying. There is a possible danger that these societies may be led to emphasize the general work represented in this great movement, to the neglect of their own church and denominational work. The ideal Christian Endeavorer serves "Christ and the Church" by strengthening the church of which he is a member.

PRESIDENT'S LETTER.

The work here at Leonardsville has been in progress for almost six weeks. We have adjourned our meetings three nights and gone to West Edmeston almost in a body and held meetings there. The house has been full, with very good meetings each time. The work has been very thorough in Leonardsville. In the school here there are about ninety scholars in the two upper grades, and it is thought there are only a few pupils left unconverted in those two rooms. They have most an excellent school here, and the teachers have helped in the meetings from the first. Sixteen have been baptized and joined our church; others will follow, and others will join by letter. Many are studying the Bible for light to settle many questions which stand mountain high before them. There are a hundred people who have been redeemed and now must put on Christ, find a church home, and continue to work for Christ and for others, or go back to sin. They must henceforth be workers or backsliders. Some will go to the M. E. church here and some to the Baptist churches about here, several miles away.

I expect next week to start in at West Edmeston every night, and we hope for many souls to be redeemed there. People have come for miles here; one man came last Sunday night on foot, five miles, asked prayers for himself, and his wife and mother, who could not come to the meeting. Many have set up family altars, many are reading the Bible and praying daily, and many are pledged to continue this for the year 1895. I think this will be the best year of their lives if this pledge is kept. We cannot thank God enough for his blessing to this people. Prayers waiting for years have been wonderfully answered. Continue to pray for us.

E. B. SAUNDERS.

OUR MIRROR.

THE North Loup Christian Endeavor, being a member of the Four County Unions of Christian Endeavor of Harvard, Sherman, Greely and Valley counties, joined in the fifth semi-annual convention held in Ord, Dec. 14th, 15th and 16th. A very profitable and pleasant time was spent. Many interesting and instructive papers, both on committee work and other helpful subjects were read and the discussions were excellent.

We had a very good sun-rise prayer-meeting New Year's morning. Nearly thirty were present and the most of them took some part in the meeting. The subject for thought was from Prov. 8: 17. "I love them that love me; and those that seek me early shall find me." We elected new officers for the first

half of the year 1895 on Dec. 29th. We hope that much good may be done this year and that all of us as Endeavorers for Christ may be some help to some one else.

Some time ago we wrote to all of our absent members living where they could join other societies of our denomination, asking them if they would not like transfers from our society to the one where they now reside. Only a few have responded to these letters of inquiry. We did not feel that we wanted to be rid of them, but considered that it would be pleasanter for them and that they could be a greater help to those where they now are by joining those societies; and by revising our membership list we could better tell what we had to work. Our Juniors have a large and very interesting society. They are a great help to one another and to the older members of the church in many ways. Mrs. Melva Worth was re-elected Superintendent. —COR. SEC.

THE following societies have responded (Jan. 21st) to the circular letter mailed to each society the first of December, 1894.

Salem, Middle Island, Gauley, Pawcatuck, Shiloh, Plainfield, Rockville, First Verona, Attalla, Hammond, Scott, DeRuyter, First Alfred, Nile, Milton, Welton, Walworth, Rock River, Smythe.

Pastors, presidents, committees, every Endeavorer, make it your work to find out if your society has replied to this letter. If it has not, bring the matter up so that it will be attended to at once. The Permanent Committee must have responses from all societies in order to arrange the work and carry out the plans for the year. Will you attend to it at once?

UTILIZE THE FRAGMENTS.

It is wicked to be wasteful. Success is dependent on care for little things. One of our exchanges has some excellent suggestions on matters touching food which the readers of the RECORDER will find to be worth considering. These suggestions will not be new to everyone, but they cannot fail to be helpful to many. Here they are. Don't think them unimportant. Breakfast has to do with religion as well as current expenses and butchers' bills. Mrs. Fannie H. Gallagher, of Easthampton, Mass., makes these suggestions. If you want to know more about them, ask her:

"We housekeepers are so likely to find in our kitchen cupboards, when we dive unexpectedly into their mysterious recesses, a little wheat-germ meal, perhaps 'a slight sensation' of hominy, or just a handful of oat meal, and we are at a loss what to do with these fragments.

Why not use them in making brown bread, combining nearly equal parts of almost any variety of grain with the same amount of corn meal and flour?

I made a delicious compound one winter out of corn meal, graham, hominy and wheat. Lately I have been using the first two, with buckwheat and some patent "health food" which was left by a friend—with the most satisfactory results.

Of course some grains—corn, hominy and oats—need more moisture than others. This we must always bear in mind.

Here's your recipe, with an indefiniteness that may seem discouraging, but one or two trials will assure you it will work well, and you can easily remember it:

'Meal, molasses, moisture, salt, soda.'

A cupful of each of four kinds of meal, half a cup of molasses, perhaps a pint of milk, or water, or milk-and-water as convenient. A large teaspoon of salt, small one of soda stirred with the moisture.

Now if you want to delight the family with the result of your labors, steam this bread three hours in bright baking powder cans, one-pound size, or cocoa cans, greasing them well, dusting them out with flour, filling them a little more than half full and covering. We call these tiny loaves, 'Brown Bread Cart-ridges.'

BONES.

Mrs. Galligher is also an authority on bones—not the dry bones of theology, such as the editors of this paper delight in, but bones which delight even vegetarians, on the sly.

"I asked my butcher the other day what he charged me for the great potful of bones he left twice a week. 'Sometimes five cents; considerably often nothing, Ma'am!' was his answer.

That potful of bones, fresh and clean, when well washed and allowed to simmer all day long on the back of the stove, strained off at night yields me one pint of thick clear fat; excellent for ginger-bread or cookies, for frying, and which is the best of material for nice family soap. Also, three or four quarts of thick jelly for soup; nor is this all, for Scott, the Newfoundland dog who lives at the parsonage, falls heir to all the bones and fragments of meat.

What visions of childhood and home, and roaring fires in the kitchen stove, are called up by the following on

POP-CORN.

"I wonder if you realize the value of popcorn as an article of family diet. Most of us are apt to consider it suitable only for an out-of-course meal, eaten in the evening or between times. We do not half know its virtue. Serve it for a dessert on a cold, cheerless day, after a somewhat hearty pie or pudding. It aids digestion, is as stimulating to the conversation as a plate of nuts, and sends one from the table with a comfortable sense of fulness for which conscience never reproaches one. I have found it especially acceptable at night—perhaps on a cold, rainy night—when I had been told, 'There is nothing whatever in the house for supper, mum!'

This expression generally means there is a little cold meat, or a bit of salt fish which can be soaked in milk, plenty of stale bread for milk-toast, but nothing to help these along.

Now for a great dish of warm salted popcorn, popped over a hot stove, not over coals! Its very appearance is appetizing; its odor gives an invitation to come and come again, and by its help a most satisfactory meal is made out of remnants of former feasts.

DR PARKHURST has been criticising the newspapers. Recently he delivered an address in which he said that the people should demand improvement in the character of their newspapers. The papers, he said, that daily serve up a mass of undigested matter, without discrimination, to their readers, are rapidly becoming a public nuisance.

UNOCCUPIED mission territory to the extent of 4,000,000 square miles still exists in Central Africa, an area larger than the whole of Europe, says the Rev. George Grenfell, of the Baptist Congo Mission.

An exchange says of a successful pastor that he "lived his sermons and preached his life."

Home News.

Rhode Island.

WESTERLY.—The blessings of a good degree of health, peace and prosperity seem to fall to the lot of the majority in Westerly. There has been nothing as yet like the suffering and want of a year ago this winter, and the prospects are good that we shall be yet further spared. The weather has, on the average, been unusually mild. Some very cold days have visited us and a short duration of snow enough for sleighing has come and gone within the past week. To-day is clear and bright, a model winter day, cold enough to make one appreciate warmth in clothing and indoors; yet one does not shrink from, but is rather tempted to brisk exercise in the open air.

The usual observations of the season was given one month ago. In our own church the pupils in the Sabbath-school brought gifts of books, toys and other things to be given to those less favored than they themselves were instead of receiving gifts.

The Sewing Society connected with our church holds socials and gives suppers and entertainments once in two weeks. It has just made a quantity of comfort bags and of pockets for papers for the New Mizpah Mission, to distribute among the seamen. A large quantity of reading matter helped fill the barrel in which the other things were sent. The Society also sent barrels of clothing and other necessities to our dear friends in the West.

There has been a steady increase in attendance and interest upon the church services with us; especially is it noticed in the Sabbath eve prayer and conference meetings, which bids fair to outgrow the room in which they are usually held. The lessons upon the successive clauses of "The Apostle's Creed" have, instead of coming short, exceeded the expectation of the most sanguine in interest, definite instruction, and in what is best of all, deep, spiritual quickening in many souls. At the Wednesday evening meetings Pastor Daland has given short expository talks upon several of the "minor Epistles." The attendance upon these meetings has not been very full, but they have almost invariably been marked by a strong manifestation of the presence and blessing of the Holy Spirit; and the short conference meetings following the lessons have been blessed in the testimonies and prayers rising from responsive, earnest and tender hearts.—Indeed we have abundant cause for praise and thanksgiving for the growing hunger and thirst after the dear Lord of glory himself in the hearts of many. Souls are seeking their Saviour in our own and other churches, and the union revival meetings, to be commenced here February 6th, have already most blessedly begun. Beloved, pray for Westerly that many may be brought into all the fullness of Christ, and that they may abide in him unto the day when he shall gather them to himself. M.

JANUARY 25, 1895.

Illinois.

FARINA.—The first rays of the New Year's morning sun coming in at the windows of our vestry shone upon a group gathered for a sunrise prayer-meeting. Faces were bright, as was the morning. Thirty-six members of the Endeavor Society and others were in attendance, and we had a good meeting.

Bro. G. M. Cottrell, Field Secretary of the

Tract Society, spent the last days of the old year in canvassing our society. As his engagement expired with the year, the Endeavor Society invited him to hold a series of meetings with us. The Society had previously voted to observe the week of prayer. Bro. Cottrell remained two weeks, preaching every evening. There was a good attendance except on a few evenings when the weather was bad, including quite a number of First-day people. The congregations manifested considerable interest in the meetings, and the faithful and earnest preaching was listened to with close attention. The meetings have been helpful, a few presented themselves as subjects for prayer, and one of our Sabbath-school scholars professed to have found the Saviour.

C. A. B.

Wisconsin.

ALBION.—We observed the week of prayer, using the programme of subjects as given in the RECORDER. The meetings were well attended. The following week two extra prayer-meetings were held. The pleasant weather of the winter has been enjoyed by all. We had a sudden and disagreeable change last Monday. In the morning it was warm and raining, in the afternoon we were visited with a very disagreeable blizzard.

The people of Albion are rejoiced in having a school among them again. There are about fifty students in attendance. Prof. Hendrickson, the Principal, has given a course of six lectures upon some phases of European life during the past two hundred years. The last three lectures gave a review of Bismarck's work and influence in the unifying of Germany.

We are trying to hold up the banner here, and are praying for the strengthening of God's cause among men.

Colorado.

BOULDER.—Providence permitting, we dedicate our new house of worship on Sunday afternoon, Feb. 17th. We select this day and time so as to give all our Boulder friends the best opportunity to attend. We have received much encouragement from the citizens in one way and another, and wish to show our appreciation of their kindness. Everybody cordially invited.

Nebraska.

NORTH LOUP.—The North Loup Sabbath-school elects its officers annually on the last Sabbath in December, at which time a careful report of the year's work is made by the Secretary, Treasurer and teachers. From these reports we find that we held a session every Sabbath during the year 1894. The average weekly attendance of those who participated in the class work was 110. An interesting feature of the reports was the Bible reading by the young children. Some adults had read the Bible through.

For 22 years this school has been in operation, with only a few Sabbaths missed without a meeting, and those generally to give place for the baptism of some of its members or those who have become such. Often some helpful talks or essays are indulged in to add to the general interest. This quarter we are having short papers on the character of the rulers and the moral and social conditions of Roman subjects for one hundred years before and after the year A. D. 1, to show by contrast how much better conditions of life the gospel has worked out for us. B.

JANUARY 23, 1895.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

FIRST QUARTER.

Jan. 5.	John the Baptist.....	Mark 6: 17-29.
Jan. 12.	Feeding the Five Thousand.....	Mark 6: 30-34.
Jan. 19.	Christ the Bread of Life.....	John 6: 25-35.
Jan. 26.	The Great Confession.....	Matt. 16: 13-23.
Feb. 2.	The Transfiguration.....	Luke 9: 28-36.
Feb. 9.	CHRIST AND THE CHILDREN.	Matt. 18: 1-14.
Feb. 16.	The Good Samaritan.....	Luke 10: 25-37.
Feb. 23.	Christ and the Man Born Blind.....	John 9: 1-11.
March 2.	The Raising of Lazarus.....	John 11: 30-45.
March 9.	The Rich Young Ruler.....	Mark 10: 17-27.
March 16.	Zacheus the Publican.....	Luke 19: 1-10.
March 23.	Purity of Life.....	Rom. 13: 8-14.
March 30.	Review.....	

LESSON VI.—CHRIST AND THE CHILDREN.

For Sabbath-day, Feb. 9, 1895.

LESSON TEXT.—Matt. 18: 1-14.

GOLDEN TEXT.—Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Matt. 18: 1-14.

INTRODUCTORY.

The scene of the last lesson, Mt Hermon, was about as far north as Jesus and his disciples were in the habit of going. From this mount they went south to Capernaum. It was during this journey that the conversation which constitutes this lesson occurred.

NIPPED IN THE BUD.—Here were several men whom the Lord had chosen to be his followers and co-laborers. They seemed to know something about the kingdom of heaven—perhaps that *something* was little enough. Had they understood just what the kingdom of heaven is, probably no such questions would have entered their minds. But as they were busily engaged, their Lord appeared, and of course, being a little conscience stricken, their conversation ceased. He who can read the minds of men, knowing their thoughts, asked them, by way of introduction: "What was it that ye disputed among yourselves by the way?" Mark 9: 33. Matthew renders somewhat different, but in both their lofty and selfish interests were "nipped in the bud" by him who understood his kingdom better than did his disciples. Really, he who was to suffer for us was to become, and is, "the greatest in the kingdom of heaven." A well-known writer says: "Glory is attained only through suffering. When gardeners want to bring a rose to richer flowering they deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seeming to go patiently down to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds, from which shall spring a tenderer foliage and a brighter wealth of flowers. So, often in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom visits the soul." Worldly ambition is often fed from the heart-burns of others. Right the opposite is the Christ-way, which should also be our way.

WORDS EXPLAINED.—Disciple, one who learns. Jesus is our teacher, let us learn from him.

Kingdom, the territory, with its people, which is subject to the dictates of a ruler, usually called king.

Christ is "King of kings and Lord of lords." How true to our King we should endeavor to be.

Converted; the root of this word means to turn. Used spiritually, it means to turn from the goal of destruction towards the heaven of eternal forgiveness, peace and salvation.

Millstone, "one of two circular stones used for grinding grain or other substances." This word is mentioned about ten times in the Bible. Sometimes for the benefit of the user, sometimes, as in our lesson, for his destruction.

SEED GRAIN FOR NEBRASKANS.

Senator Manderson has advised President Nason, of the Relief Commission, that the Department of Agriculture will ship to him mail sacks containing the Senator's entire quota of garden and field seeds, amounting to about 16,000 papers. Other members of Congress have expressed a willingness to join Senator Manderson in this good work, and the Agricultural Department will doubtless add to these contributions from the general stock belonging to the government. This, to a considerable extent, will solve the question of seed grain, a question which has been the source of much speculation among Nebraska people. While the present resources are sufficient to feed and clothe Nebraska's destitute, little provision had been made for seed grain. If necessary, Congress should second this provision for the people of Nebraska.

AROUND THE CIRCLE.

Leaving Topeka, Dec. 20th, making a night stop at Nortonville, I reached

HUMBOLDT, NEB.,

Friday, the 21st, remaining till Sunday afternoon, preaching in our church there three times. Our people are quite reduced in numbers at this point. They suffered last season from poor crops, and are destitute of preaching, yet they have a comfortable little meeting-house and parsonage but three or four miles from the county seat, and sustain a good little Sabbath-school. It occurred to the writer while here that he might still make

FARINA, ILL.,

in his canvass before the year closed, so he took the C. B. & Q. train Sunday evening and was landed in St. Louis Monday morning. The new Union Depot in St. Louis is doubtless the finest thing in that line on this continent, and probably surpassed by but one in the world. Above twenty tracks end at the long station platform, and the entire equipments of the building are beautiful and complete.

I reached Farina Christmas eve and found a genial home at Dea. B. F. Titsworth's. Farina, too, had poor crops, and the canvass did not bring so much as it would had the past year been a good one, and yet about \$70 was pledged or paid, five new subscribers secured, and about \$37 sent the RECORDER office. Farina had a good list of 39 subscribers before. The Sabbath-school celebrated with a Christmas tree on Monday evening.

Sabbath-day I preached to a good audience and again that evening, and Sunday evening, intending to start for home the next day, Dec. 31st, but a request was made for me to remain a time and assist them in extra meetings, which I did, preaching every night for the next fifteen nights. The attendance was quite satisfactory, reaching nearly 200 at the largest meeting, the First-day people freely joining in. From the interest manifested we hoped for a thorough break and a sweeping work, but are unable to make such report. Between fifteen and twenty, mostly children, expressed their desire to be Christians by coming to the front seats, and it is hoped that some of these, at least, will be so led and instructed through the regular means of grace in the church as to be soon numbered on the Lord's side. There are really but comparatively few of our people outside the church. We have a fine Christian Endeavor Society here, also a Junior, and a good sunrise meeting was held New Year's, with some 40 or 50, I think, present. At the annual meeting Eld. C. A. Burdick was called to serve them as pastor the ensuing year.

Farina village numbers about 800 population, and since her fire a few years since has built substantial brick blocks, many of them ornamented with metal fronts, making a very fine appearance. So that we don't hesitate to vote both the town and our people here as very pleasant, and all that is needed now to put them in good shape is a big crop in '95. They rewarded the writer liberally for his labors among them.

THE SABBATH RECORDER.

Well, Mr. Editor, you are right. When we have to go without our paper a week or two we do realize its real value. To be even, I felt that I would have to charge from 25 to 50 cents for that missing RECORDER. Well, it did

look nice, quite unlike itself, with its bright new face. Success to the RECORDER in its new home.

TOPEKA, KAN.

There is much going on now in our beautiful city. The hotels are full. Revival meetings, temperance meetings, and politics abound. Dr. N.W. Tracy, of Kentucky, is holding a ten days' temperance revival. Three thousand were crowded into Hamilton Hall last night to hear the Doctor's earnest, eloquent, fiery words. He also uses the stereopticon in beautiful, disolving.

There is also much excitement over the Senatorial contest. On the balloting last week the man who was ahead of all other candidates is represented by the press as being unworthy to represent the State at Washington, and there has been a general uprising in favor of a clean, moral man. As Dr. Tracy said last night, "We have got enough Billy Breckenridge sort of men at Washington. For God's sake, give us men. We want men, men. We've got enough things down there." So the prospect is that some honorable man will be elected to-day or to-morrow to represent Kansas in the Senate of the United States. The three prominent candidates for the office now are Hood, Ady, and Solon O. Thatcher, an old Alfred student.

G. M. COTTRELL.

TOPEKA, Kan., Jan. 21, 1895.

GREAT powers and natural gifts do not bring privileges to their possessor, so much as they bring duties.

REMEMBER that true wit does not depend upon its sting to maké itself felt.

HEROISM is simple, and yet it is rare. Every one who does the best he can is a hero.

SUCCESS is full of promise till men get it; and then it is a last year's nest, from which the bird has flown.

THE strength of a nation, especially of a republican nation, is in the intelligent and well-ordered homes of the people.

A BIBLE and a newspaper in every house, a good school in every district—all studied and appreciated as they merit—are the principal support of virtue, morality, and civil liberty.

VIRTUE consists in doing our duty in the several relations we sustain, in respect to ourselves, to our fellow-men, and to God, as known from reason, conscience, and revelation.

MEN are made to be, or seem to be, good leaders, by having good supporters. The great military leaders are those around whom the soldiers rally; and no magnetism can call out the unresponsiveness of those who do not feel that they have something to do.

LOVE and trust your minister. Ninety-nine times out of a hundred he is worthy of your implicit confidence, your heartiest co-operation. Do not let him feel that he is alone, that he has plenty of critics but no fellow-workers. Rally about him. Get into sympathy with his ideas. Help on his plans, and, if they are not good ones, use your wisdom in improving them. Elijah might not have been found under the juniper tree if he had known that there were seven thousand in Israel who had not bowed the knee to Baal. And many a pastor would throw off his sense of isolation and be full of heart if the true men and women in his church would take their stand with him.

Do not forget this as soon as you read it; and do not think that it means everybody else but you.

RESOLUTIONS.

The following resolutions are from the Y. P. S. E., of Richburg, N. Y.:

WEHEREAS, The angel of death has spread the mantle of gloom over our Seventh-day Baptist Christian Endeavor Society, and removed from our midst our beloved sister, Mabelle King; therefore,

Resolved, That while we deeply mourn the loss of this, our young sister, from the meetings of our Society, we bow in humble submission to Him who doeth all things well.

Resolved, That while we extend our heartfelt sympathy to the bereaved in this their hour of sorrow, we would commend them to Him who has said, "I will never leave thee nor forsake thee."

Resolved, That as she was a faithful member and had served as our Secretary and Treasurer for the past two years, a copy of these resolutions be recorded in our Secretary's book.

Resolved, That a copy of these resolutions be sent to the bereaved family, to our home papers and the SABBATH RECORDER, with request for publication.

MRS. PRUDIE SMITH,
MRS. LIBBIE MAXSON, } Com.
MRS. LIENNA BASSETT,

Special Notices.

THE next Quarterly Meeting of the Southern Wisconsin and Chicago Seventh-day Baptist Churches will be held with the church at Albion, commencing Sabbath evening, Feb. 22, 1895, at 7 o'clock.

PROGRAMME.

Sabbath evening, preaching, E. M. Dunn.
Sabbath morning, 10.30, Sermon, L. C. Randolph.
12 M., Sabbath-school in charge of Superintendent of Albion school.
3 P. M., Sermon, W. C. Whitford.
Evening after the Sabbath, praise, prayer and conference, led by L. C. Randolph and S. H. Babcock.
Sunday morning, 10.30, Sermon, Geo. W. Burdick.
2.30 P. M., Young People's Hour.
7 P. M., Sermon, S. H. Babcock.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.
GEORGE SHAW, Pastor.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

MARRIAGES.

ROWE—KENYON.—In Westerly, R. I., Jan. 22, 1895, by Rev. W. C. Daland, Mr. Alexander H. Rowe, of Lawrence, Mass., and Miss Loanza A. Kenyon, of Westerly.

BURNETT—BURDICK.—In Farina, Ill., Jan. 22, 1895, by Eld. C. A. Burdick, Mr. Ernest O. Burnett, of Milton Junction, Wis., and Mrs. Delcena Burdick, of Farina, formerly of Milton, Wis.

STILLMAN—BERRY.—At the home of the bride, Jan. 8, 1895, by Rev. G. J. Crandall, Mr. Frank V. R. Stillman, of Wellsville, N. Y., and Miss Carrie T. Berry, of Ashaway, R. I.

SAUNDERS—JOHNSON.—At the Seventh-day Baptist Parsonage, Ashaway, R. I., by Rev. G. J. Crandall, Mr. Henry A. Saunders and Amella Johnson, all of Ashaway.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

JOHNSON.—In Ashaway, R. I., Jan. 9, 1895, Mrs. Elizabeth Johnson, in the 83d year of her age.

Mrs. Johnson was born in Scotland, and was a member of the Scotch Presbyterian Church. She was a good woman, a good and faithful mother, and continued to hold to the old ways and customs of her native land G. J. C.

ROSS.—In Ashaway, R. I., Jan. 13, 1895, Miss Emogene Ross, in the 47th year of her age.

This sister became a subject of our heavenly King when she was quite young, and her mother testified to her faithfulness as a Christian. Many years ago her mind became somewhat deranged, and she has been the object of constant and faithful care and solicitude of her mother since. G. J. C.

ROSS.—In Ashaway, R. I., Jan. 18, 1895, Mrs. S. E. Ross, in the 75th year of her age.

Sister Ross became a Christian in early life, and has been faithful to her vows through a long life. Her strength became exhausted in caring for her daughter, Miss Emogene, and being taken down with pneumonia a day or two before her daughter's death, she had no power to resist, and quietly sank away to rest, trusting in Jesus. G. J. C.

HOW ELSIE LEARNED TO SCATTER THE SUNSHINE.

BY SUSAN TEALL PERRY.

It had been a very hard day for Elsie. Most children, if they could have seen Elsie's beautiful home and all the nice things in it, would have thought such a little girl ought to have the easiest and happiest of days. But there she sat at night-time in her pretty white and gold rocking-chair with the most unhappy look on her face. It makes a great difference with our faces, you know, whether our hearts are happy or unhappy. When Elsie was happy she had a very bright, sunny face—people used to speak of her as a child that was like a gleam of sunshine, but that was when Elsie was good and things had gone her way. When things did not go her way, then she was like that little girl with "a curl in the middle of her forehead"—you have all heard about her.

Elsie wished to do something that day which her mother did not think best for her to do; you know mothers are wiser than children about many things, and Elsie ought to have known it. Of course she did really know it, if she had only stopped to think about it. But Elsie had a great fault—a fault that brought much unhappiness into that beautiful home. Does it not seem strange, when we can make things so bright and pleasant for others, that we will so often allow our faults to get the better of us, and thereby bring discomfort into the home that we might make so sweet and restful for our loved ones? Elsie had a strong will; she was often determined to have her own way and not obey her dear mother. Not that Elsie did not love her mother. O no; you must not think such a thought

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for a moment. She did love her mamma very dearly, and when she was a good little girl, there was no child more loving and sweet to her mamma than she was. It is a grand thing to have strong will-power if we only learn to control it and make it serve us, instead of being a servant to it. Was it not strange that Elsie should make such a hard, unpleasant day for her dear mother when she loved her so well?

If Elsie had told any of us, that night as she sat in that pretty white and gold rocker, how she felt, she would have said "perfectly miserable." She knew she had done wrong, and she really wished to go into her mother's room and throw her arms around her neck, and give her the sweetest good-night kiss and tell her she was sorry. But that strong rebellious spirit was in Elsie's little heart, and so she sat alone and kept on being "perfectly miserable." The cook's little girl came up to Elsie's room to bring some fresh water, as she did every night, and as she passed out of the room she was singing in a very low tone.

"Scatter the sunshine all along your way, Cheer, bless and brighten every passing day."

Now Janey, the little girl who sang this, never seemed to be like that little girl with a curl in the middle of her forehead, she was always pleasant and willing. After the father died her mother had to give up the home and go away to work, and Janey had to live with her aunt. Her aunt was a good woman, but it was not like being with her own dear mother, and when Elsie's mother heard all about how much Janey and her mother missed each other, she said they might live together in her house. Janey thought she could never do enough to help make work easy and things pleasant in Elsie's mother's house, because she had been so good to let her stay with her own mother again.

This little girl thought it strange that Elsie could be so disobedient and unkind to her dear mother, who did so much for her. Janey had nothing like what Elsie had, only a dear good mother, but she was so thankful that she could get her mother's good morning kiss and good night kiss every day that she never even had a shadow of a wish that she could have such nice things as Elsie had.

When Janey went out of the

room singing those sweet words, Elsie thought to herself, "how strange that Janey is always so bright and happy; and she is so very poor, too!" No matter how much we have we cannot be happy unless our hearts are right—and Elsie's proud spirit could not help owning that Janey was far happier than she.

"Scatter the sunshine all along your way, Cheer, bless and brighten every passing day."

Janey was singing the words over again as she passed through the hall with the wood to build a fire on the hearth in Elsie's mother's room.

"Would it not be beautiful if I could 'Scatter sunshine all along my way?'" Elsie asked herself. "I wish I had not been born with such strong self-will, and that it was not so hard for me to give up my way to please others. Just to think of my living to 'Cheer, bless and brighten every coming day.' O how happy dear mother would be, and all the loved ones in the house. How pleasant I could make it for them all! Dear me, I never thought before that one child could shut so much sunshine out of the house by being so naughty as I am."

You may be sure that in a moment—more Elsie was in her mother's room with her arms around that dear one's neck, and with tears running down her cheeks, asking her forgiveness for the sorrow she had caused her. "If I only could overcome this fault of mine, dear mamma, how happy I would be, and how happy you would be." Then Elsie's mamma told her to ask Jesus to help her; he was able to give her strength to overcome it and to be gentle and obedient. We do not get over our faults all at once, as you all know, but Elsie grew more and more obedient to her dear mamma and less and less selfish every day. When she found that she was tempted to give way to her rebellious spirit, she went into her own room alone and kneeled down and asked Jesus to help her. If you should go into her house when she was there, you would be quite likely now to hear her singing Janey's song:

"Scatter the sunshine all along your way, Cheer, bless and brighten every passing day."

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WHAT KIND OF GUILT DID JESUS REGARD AS WORST?

There can be but one answer to this question. Many of us have become accustomed to suppose that what we call unorthodoxy of religious belief seemed to him most heinous. Christians throughout the past have put so much emphasis upon correctness of doctrine and opinion, and not without much reason, that it has become common to regard this as the crucial test of piety. But the study of the teachings of our Lord does not justify this position. He desired and bade men to believe in him, but this was a most simple and easily explained and enforced form of belief. He said little or nothing about the importance of most of the philosophical and theological distinctions which have come to be so prominent in connection with the Christian religion, and there is no evidence in his own teachings that he regarded strict orthodoxy of belief, as we term it, as being as important, or the lack of it as being so sinful, as we have become accustomed to think.

He denounced most sternly such sins as selfishness, spiritual pride, hypocrisy and mere religious formality, and these, indeed, are the sins which are most inconsistent with holiness of spirit and righteousness of life. He exhibited more pity and more hopefulness for those who had yielded to the temptations of evil passions than for the cold and hard, and often mean and malignant, religiosity of most of the Pharisees and their sort. The guilt of the former he seemed to regard as more excusable and less dangerous than that of the latter. He did not make light of sin of any kind. He never compromised with evil or took toward it any attitude but that of unyielding condemnation. Yet he knew that natures which are most open to some of the grossest temptations also are most susceptible to sincerest shame and penitence and often most eager for reform and most capable of loyal devotion to the right. He understood that nothing else is so perilous or so mischievous spiritually as that conceit which closes its eyes to admonitions from within and without alike and hugs itself blandly in the mistaken conviction of its own excellence and the inferiority of all who do not share it.

These are truths worth being heeded. We are not to be indifferent whether our doctrinal belief be correct or incorrect. We are to seek to learn and hold fast the truth and nothing else. But also we are to remember that spiritual self-complacency and the lack of true humility are more deadly foes than any others.—Congregationalist.

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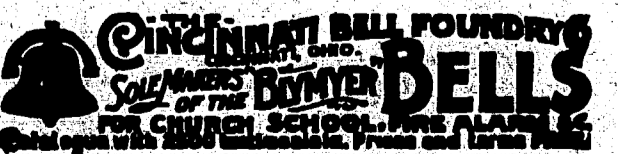
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